Administration — Worship — Homiletics

Church Management

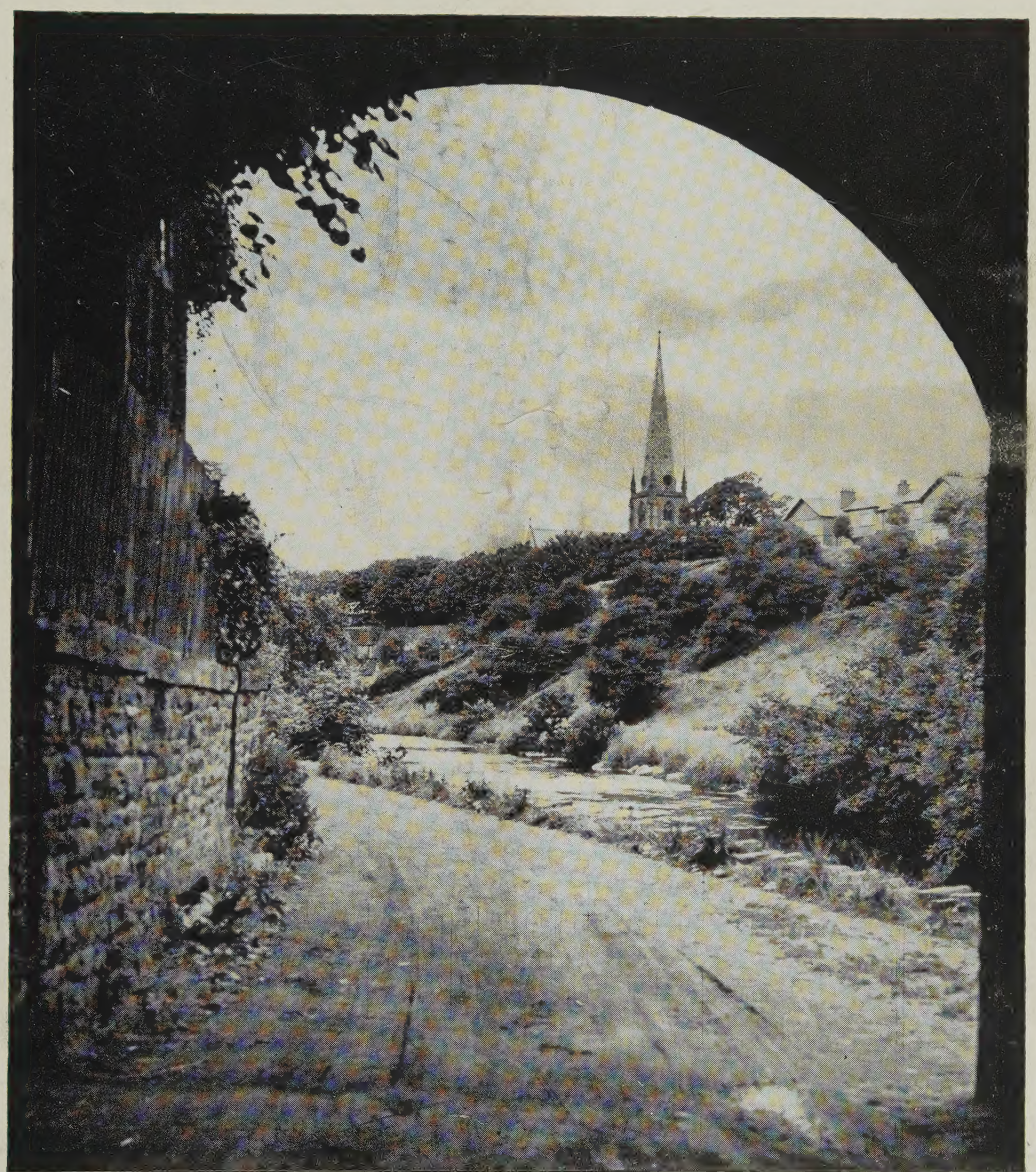

Photo by Martha E. Bonham

COCKERMOUTH IN THE LAKE DISTRICT, ENGLAND

Fair seed-time had my soul, and I grew up
Fostered alike by beauty and by fear:
Much favored in my birthplace.

—William Wordsworth

March, 1952 • Volume XXVIII • Number Six

Old customs die hard. Many lecturers still seem to think they must stand before the screen and wave a wand.

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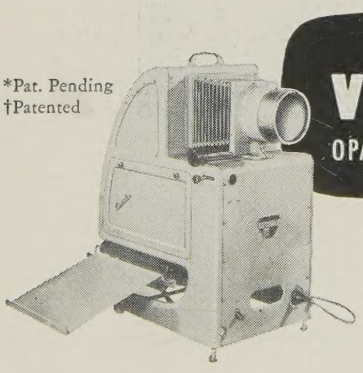

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Selected Short Sermons
by Earl Riney

Probably the greatest superstition nowadays is the belief people have in good luck.

* * *

Repentance is the attitude we take toward our sin; faith is the attitude we take toward God.

* * *

The early New Testament church had as little ecclesiastical organization as they could get along with: less mechanics; more power.

* * *

There is a place in the church for every gift a man or woman has, no matter how humble that gift may be.

* * *

In Paul's conversion we see how completely Christ can change a human life.

* * *

When God calls a man into his service he gives him a new nature to make him sufficient for the new life.

* * *

The important consideration is not where you stand but where are you going?

* * *

Christian conversion gives a man a new disposition, a whole new set of purposes.

* * *

Christian faith involves purity of life, kindliness, humility, and eagerness to serve, even though it costs us all that we have and are.

* * *

Even the great may receive aid and comfort from those of less talent—and learn from them also.

* * *

Like as to Paul, God sends his angel to speak to us in the dark hour of shipwreck, and we will hear if we listen.

* * *

Let Christians remember the value of courtesy and kindness as we deal with others, distinguished and undistinguished alike.

* * *

While some cry about their ill fortune, others make their good fortune.

* * *

It is a sad fact that people do not always act in their best interest.

* * *

You never met a normal person that wasn't superior to you in some respect.

* * *

If we would have contentment, we must tie our lives to the things eternal.

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THE EDITOR'S DRAWER

Beyond Easter

Wise ministers at this season, when congregations are the largest for the year are looking ahead to less fruitful weeks. There is the post-Easter let-down and the summer slump. Most of us put little faith in mechanical helps. There are little printed devices, however, which have proved very helpful in these sure-to-come situations.

One is pledged attendance from Easter to Pentecost. An appropriate program, including a pledge card is presented in an advertisement in this issue. (page 82)

A splendid financial help for the summer months is the "Pre-vacation pay-up program." A special envelope is available for this program. During the past several years it has proven very effective. Samples of the Easter to Pentecost pledge card and the pre-vacation pay-up envelope will be sent to any reader who requests such from our office.

William H. Leach

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December 5, 1951

National Fund-Raising Services, Inc.
463 South Calhoun Street
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Dear friends:

What a wonderful experience! After five great weeks we're way "over-the-top" on our $60,000 goal for our Educational Building Fund Campaign. We have received $66,100 - and more to come in.

Even though we were not conversant with all the many talents your director, Mr. J. Randolph Hedrick, possessed, we knew from the very start that he was the right man in the right place. He immediately mobilized even the most doubting, and integrated them into our astoundingly successful cooperative endeavor. He showed superb qualities of leadership, vision, and consecration. Our entire congregation feels the "Spiritual Awakening" that has surged in upon us.

Since our campaign has started, offerings to our operating budget have increased 25% - attendance at Sunday School and Worship Services is greatly increased - 14 new members have been received into the Church Membership - our Church Roll is now in "apple pie" order. Really, I believe the by-products of our campaign will be just about as valuable as the Educational Building we sought. We now have people paying into the budget, as well as the Building Fund, who never paid a dime for anything here. When folks are challenged such as your organization challenges them, they can't help but move forward! The money we invested in employing your consecrated and expert leadership in our campaign has paid enormous temporal and spiritual dividends. More power to you!

The Lord's blessings rest upon you in your noble work!

Gratefully yours,

H. Frank Ledford

H. Frank Ledford

HFL/mb

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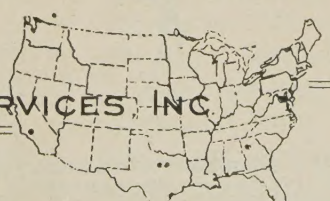
Your Answer to Basic Fund-Raising Problems



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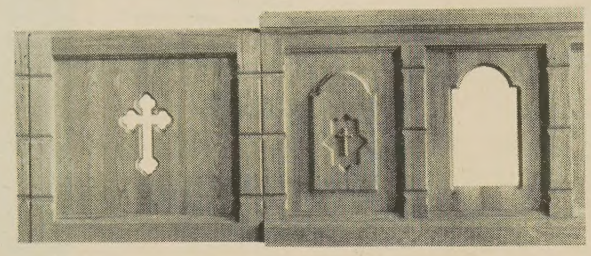

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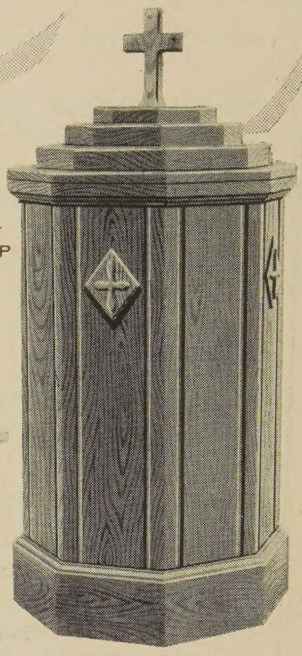

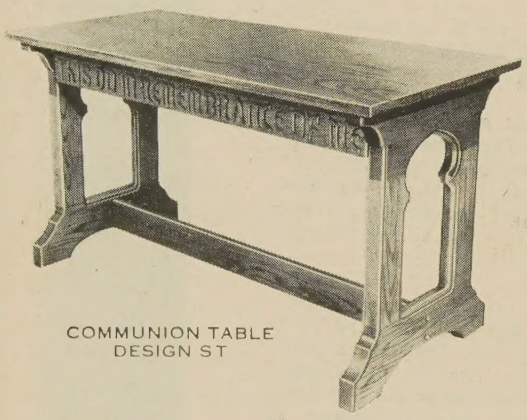

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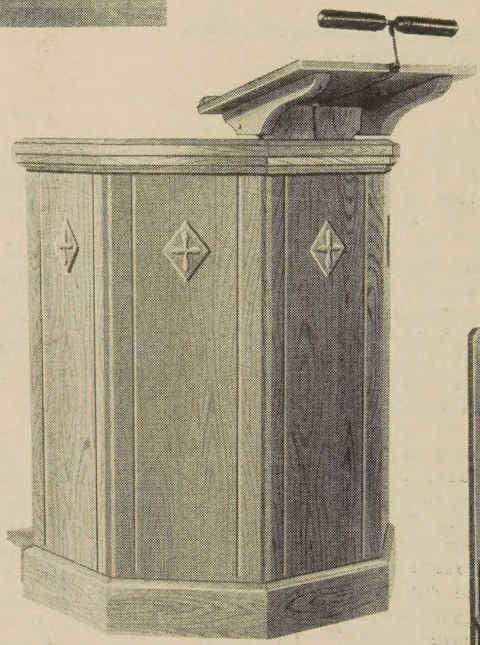

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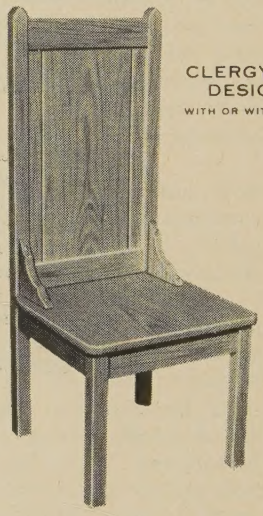

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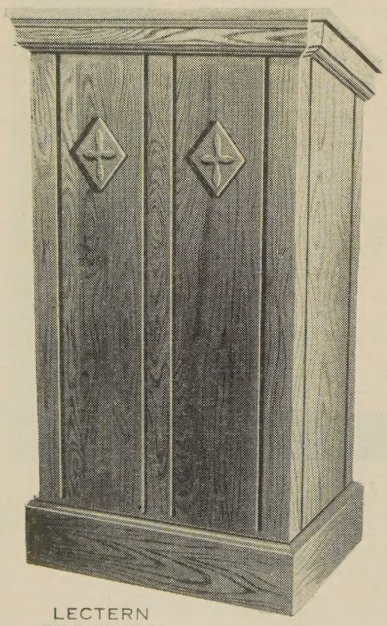

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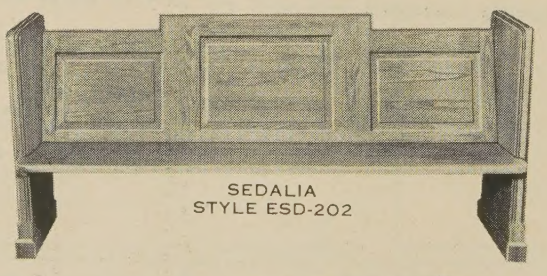

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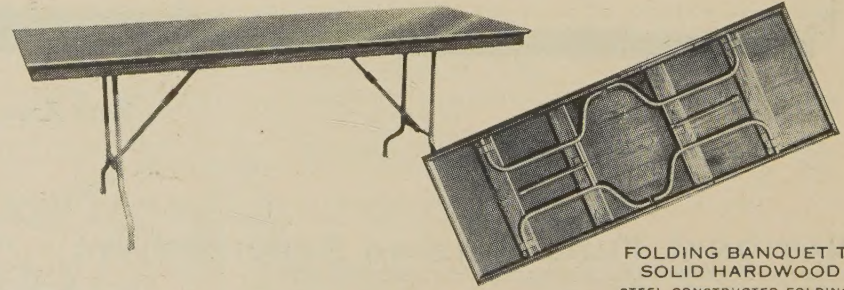

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVIII
NUMBER 6
MARCH, 1952

The Friend Called Death

MEDICAL science has done a great deal to remove the pain of physical death. But death itself—entrance to the great unknown—still remains the greatest fear of the human race. To offset this the Christian concept of resurrection from the dead became humanity's greatest hope.

We think that noble words spoken by Winston Churchill in tribute to his deceased King George VI will by their sheer beauty of expression live for many years.

> During these last months the king walked with death as if death were a companion, an acquaintance whom he recognized and did not fear. In the end death came as a friend and after a happy day of sunshine and sport. After "good night" to those who loved him best he fell asleep as every man and woman who strives to fear God and nothing else in the world may hope to do.

Beauty of expression—yes. But more. For here is expressed the one assurance of the conquest of death. It is in the fear of God.

Death is the greatest fear of the human race. The resurrection from the death, as told in Christian scriptures, dispels its terror for those who live in the fear of God but nothing else.

If It Were Not So*

CAN one prove that human life goes on? That the destruction of the physical body does not mean the death of personality? That God has a place for you and me beyond this world?

Perhaps! But, many great people have learned the fallacy of trying to comprehend all of the mysteries of God. They have found that the better way is to prepare their own hearts to receive the eternal truths. Attuned to the infinite mind we understand many things which others may doubt.

Jesus believed in individual immortality. He did not say much about it and made little effort to prove it. But he lived it in such a way that those about him had assurance that they would share with him the glories of his kingdom.

To his questioning disciples who sought more vocal assurance, he said in his gentle, quiet way: "In my Father's house are many mansions. If it were not so I would have told you." He took immortality for granted. It is a natural part of life itself.

My Easter wish for you is that you can join that circle of fortunate folk who live in the assurance of Jesus. Life does go on. God has prepared a place for you. If it were not so Jesus would have told us.

Yes, there is such a circle of blessed people. Robert Browning pointed it out:

> Sorrow is hard to bear, and doubt is slow to clear;
> Each sufferer has his say, his scheme of weal and woe;
> But God has a few of us whom he whispers in the ear,
> The rest may reason and welcome, 'tis we musicians know.

*This pastoral letter is being distributed by Goodenongh & Woglom Company, 19-21 Beekman Street, New York 7, New York. It is used here by special permission.

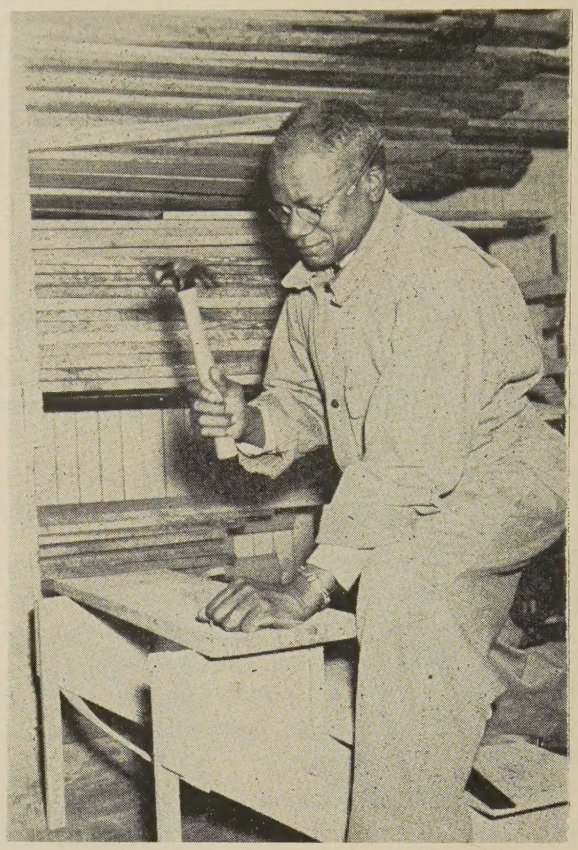
Universal Military Training

IT is possible that the matter of universal military training will be temporarily disposed of before this issue of *Church Management* is released. But the best one can hope is that the matter will be postponed for further discussion. There will be other congresses and the arguments and pressures will continue.

This magazine believes in the necessity of national defense. We would welcome a bill for universal conscription for defense if it were really universal in application. But all efforts about which we have been informed are mis-

A PASTOR BUILDER

When J. G. Solomon became pastor of the A. M. E. Church at Powersville, Georgia, but two families owned their own homes. Now seventeen families or more have this distinction. In each instance the skill of the pastor and his physical energy was the inspiration for the construction.



leading from the start. The proposed legislation is distinctly segmentary in application. It puts a burden upon the young manhood of the country which is not required of any other group.

When war is necessary and we think it sometimes is, the burdens should be equally divided among all citizens. The present efforts for defense have been unwilling or unable to make such application. Its failure is as obvious as was the failure in the last two world wars.

Business finds the war period one of profits. Labor uses the period to get higher wages. The application of national pressures is put upon one group—and one only. That is the young men of fighting age. This group pays the great cost of defense. The thousands of those who have fallen in conflict in Korea are a mute testimony to the inability of a government to pass around the responsibility for defense.

If and when the United States has a government which will sincerely make an effort to divide equally the burdens of war we will be glad to support a measure for universal military conscription. The writer has lived through two world wars and a portion of the police action by the United Nations in Korea. We have failed to see this sincerity in the governments in power in these three periods.

Something to Be Loyal To

"NOW that you have your home in the country where will you keep your church membership?" I asked the young wife and mother.

Two pictures came to my mind. First was that of the substantial church in town to which she was accustomed. It was well financed, had an adequate building, good music and the respected minister. The second picture was that of a small frame building which had served many years. Now it had become too small in the new migration of suburban dwellers. Its rooms were crowded with new families recently come to the community. Services were simple. Old members seemed disturbed by the new growth. Which church would the young wife choose?

You will be surprised.

"I think," she said, "that most valuable asset in life today is loyalty. I want a church to which my children can be loyal. I think they will better develop that loyalty by helping to build a new church here than leaning on the old established church."

Such wisdom may be scarce but it is none the less appreciated. It is wonderful to find folk anxious to join a church in order to give and not merely to receive.

After all isn't a church something to be loyal to?

WORLD'S OLDEST RELIGIOUS PAPER

The *Christian Observer* of Louisville, Kentucky, is celebrating its 125th birthday. No other publication has a record of continuous publication for such a period of time.

Another record—this publication has been published by the same family during this long period. The present publisher is Harry P. Converse.

Independently published, it serves the Presbyterian Church of the United States and its friends.

More power to it.

AN EASTER SERMON

This Is the Victory

*by Roy L. Burkhart**

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world.—I John 5:4

THIS IS THE VICTORY!

What words could better catch the feelings of our hearts as we come into this hour of worship on Easter morning!

This is the victory!

Jesus said, "In the world ye shall have tribulations: but be of good cheer; I have overcome the world." (John 16:33)

We know Jesus won a victory over the tribulations of life. But what is more, he became victorious over the experience men erroneously call death. So victorious was he, he made himself manifest after his crucifixion to Mary, his mother, to Mary Magdalene, to certain of his disciples. He appeared later in a vision to Paul, without whose dramatic conversion, inspiring words and indefatigable efforts in establishing the little churches, Christianity would certainly not have gotten off to the healthy start it did in his day, and we today would be greatly impoverished.

Many in the early days of the Christian church felt the presence of Jesus and were alive with his spirit. Many have through the ages been alive with his spirit. Did he not tell us, "In my Father's house are many abiding-places; if it were not so, I would have told you"? (John 14:2)

Science now tells us that no energy is lost in the universe. Matter changes form but does not die. There is no death. The insights we have achieved through prayer, through the teachings of Jesus and now through the findings of science itself lead us to seek a new word that better describes what happens when man's spirit leaves his physical body. I have called it re-birth.

The Bible tells us that Jesus rose from the dead; that he was resurrected.

Jesus won a victory over the physical world.

He became victorious in the spiritual world.

He won the victory over time.

He is our Master in time and in eternity.

We come on this Easter morning to commemorate his resurrection and also to find for ourselves the secret he found of winning the victory in time and also in the dimension of eternity.

We come to hear him say again, "Be of good cheer; I have overcome the world."

For his was the victory that overcomes the world.

He found fully the secret of his identity. He came to know the true self he could love as he loved every other self, and as he loved God. He was not torn with the indecision that drives so many into the neuroses and psychoses that plague us and do so much harm in the world, even to driving an alarming proportion of the population into mental institutions. Jesus lived in such a way that he could fully accept himself and so not think about himself but turn his thoughts to others and to teaching them how they too might have the life with which he was so vibrant.

Finding his true nature so fully, he became free from hate, and consequently free to love; free from all fear, and consequently free to live by a dynamic faith.

He brought to us the life that is God. He opened our eyes and made us see. He taught us how to be receptive to what God is always seeking to give us. He could truly say, "because I live, ye shall live also." (John 14:19)

II

And, filled with his life, the early Christians did live! Though frightened when he was crucified, his early followers soon became men and women of great courage. Through awareness of him they found the victory that overcame the Roman Empire! They found the victory which overcame the world; and others, filled with the same life, have down through the centuries found the victory that has overcome subsequent worlds. It is our faith that in our present peril we shall again find through the teachings and spirit of Jesus the victory that will overcome the world.

In a stirring message in the March issue of *Advance*, called "The Dimension of Eternity," Dr. Frederick Meek reminds us that the first-century Christians added the conclusion to the Lord's Prayer. You will recall that in the revised version of the gospel record the prayer ends with the words, "And lead us not into temptation, but deliver us from evil." (Matthew 6:9-13). It was the early Christians who added, "For thine is the kingdom, and the power, and the glory, for ever." That was the challenge the early believers in Jesus hurled at the Roman Empire—that the kingdom was not with Caesar; it was with God.

Nor, subsequently, was the kingdom with Napoleon, or with Mussolini, or with Hitler. Nor is the kingdom today with Stalin, or any other man-made government, which, being torn in so many directions, can so easily sink into corruption. The kingdom is with God.

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
(Psalms 90:1-2)

This was the faith of the early Christians. And, sustained by it, they overcame the Roman Empire! They overcame the world.

It would be well for us to study their faith, to delve into the secret of their victory. No wonder the world now quakes in fear and uncertainty. Despite our glib recital, "In God we trust," we seem unable to make up our minds where real authority lies, where real security lies. Does it lie in arms? in military might? in Stalin? in those in authority in any government? The answer should be obvious to us all.

Today we have become so absorbed in the present and the material that we no longer distinguish between *the now* and *eternity*. We close our minds to thoughts of eternity as something beyond our comprehension and so do not hold ourselves open to intimations of eternity. We limit our understanding to the brain of man, and so do not comprehend the mind of man.

We do not come to far-reaching in-

*Minister, Community Church, Columbus, Ohio.

sights into the mind of God because we do not hold ourselves open to revelation; and so we act in terms of what we want at the moment, and not in the long-time terms of what God wants.

Our boys are tragically sent forth to battle, while here at home we continue indulging ourselves in all sorts of extravagance, unworthy pursuits, petty politics and graft; while, as we have been so startlingly informed by the findings of the Kefauver investigations, we permit astonishing syndicates of crime and corruption to flourish in our land.

Decisions of foreign policy are made in terms of immediate economic and political advantage. We fall short of the vision of Lincoln that led him to recognize God's leadership. "That this nation, *under God*," he said, "shall have a new birth of freedom—and that government of the people, by the people and for the people shall not perish from this earth." What stirring words these are! We never cease to be thrilled by them. We recognize them as inspired. But do we ever stop to consider their meaning for us today?

Do we in our day want government of the people, by the people and for the people, our way of life that has been so productive and promised to be the world's salvation, to perish from this earth? Do we want to lose, nationally or personally, the spiritual values that inspired our forefathers?

We live as if we were only physical and our lives can be measured by the span between two dates on a tombstone. We are not enough aware of the spiritual world of which even our once skeptical sciences are now becoming increasingly convinced we are a part. We act as though apt violence were the only security, though it has been proved time and again that violence is not the answer, though we know and many of our sciences are now increasingly telling us that mental and spiritual health in ourselves as well as in the body politic depends upon the most apt of all powers, which is love.

Hate accomplishes nothing; war settles nothing. No one ever wins a war, though temporary advantage may be gained. It is love that wins; love that builds; love that leads to the victory.

If we see only the physical, if our awareness is limited to the present, we naturally fall into the error of acting on expediency. If we recognize and bow to no universal will, we will be snowballed into the very regimentation we now oppose. It is amazing how easy it is for us to fall into acting on the very assumptions and negations of the Communist himself, to recognize no authority but the state and no world but the material.

If man recognizes only *the now* and no world but the physical, he is not big enough for a free world, and the most precious things we know will not abide. Man is then a victim of fear, of hate, of despair, of his own egotism. Instead of seeking God's will, he relies on the dictates of his own limited brain. Instead of seeking the eternal good, he is the slave of time.

No wonder our nation, the most powerful in history, is scared. No wonder it is confused. It totters between regimentation and a faith that will help men find their true nature and consequently become free to make the choices that are for the good of all men. If men seek, know and live by the will of God for the good of all men, they will, like the early Christians, declare and live the faith that we scarcely notice is affirmed on our coin, "In God we trust." They will repeat with conviction the words, "For *thine* is the kingdom, and the power, and the glory, for ever."

Of God our country was born; through faith in God everything that is precious to us came into being. Let us take care that what is born now and what will be born in the future is also of God. For, as the Scriptures say, "whatsoever is born of God overcometh the world," and this is the victory for which we yearn.

If we can master the secret of Jesus' life we will be masters of the physical world; we will become guarantees of freedom, positive influences for righteousness and peace in the world; we will find a quality of life that banishes not only fear but death.

How, then, can we find the secret that made Jesus so victorious?

III

There are several worlds over which we must become victorious if we would be worthy of and make a contribution to freedom:

1. *The world of ignorance.*

We must overcome ignorance about ourselves and about God, and how can we do this? Begin now by saying to him:

"Here is my life."

"Guide me this day."

"Direct me in all I do."

"Reveal to me who I am."

"Help me grow in full harmony with thy will."

If any of us are not yet awakened to God, nor sure of him, do not be fearful, do not feel guilty. Your very fear, your very guilt will hinder you. Just be patient. Hold yourselves receptive to his revelation and it will come to you. Act as if you had faith and soon you will be filled with it. Act by what has been revealed to others as his will and soon it will become your will. In the privacy of your own room at home, here together with other seekers this morning, say to him, "God, I am not sure about you. I want to be. I long to be. Help me be aware of this Something Greater that You are. Warm my heart. Direct my mind. Help me keep a sense of You with me always, to guide me and sustain me."

If you do this, you will grow in a sense of the Presence. You will learn that if, as the Bible tells you, in all your ways you acknowledge him, he will direct your paths. (Proverbs 3:6) You will learn that he will keep you in perfect peace, if your mind is stayed on him. (Isaiah 26:3)

Pray before you begin the day, pray at high noon, pray at night, pray in the decisions of the day. Learn to live in the presence of God.

Gradually you will come to know your real self. You will accept and love yourself because you will see yourself as God created you, his son or daughter, his dearly beloved. Thus you will have won the victory over the world of ignorance about your true self. To overcome that ignorance really is to have victory over most illness and most unhappiness.

2. *The world of selfishness.*

As we grow in prayer and the realization of the true self, as we recognize that we are sons or daughters of God, we will recognize also that we are brothers and sisters to all mankind, and we will grow in the love of all men. We will seek more and more the happiness of other people; our understanding of others will increase and we will become more and more loving. Thus we will overcome the world of selfishness.

If that happens to you young people, you will be capable of great married love, of vital parenthood. From your homes will go into the world the kind of sons and daughters who will be big enough to guarantee the freedom of our republic and to extend it all over the world.

If all of us, young and old, go forth into and beyond our own homes seeking the best interest of each person we meet, giving love and doing all we can to make life as pleasant as possible for everyone, a new and highly productive quality—relationship will grow wherever we go.

Dynamic good will will mark our lives.

We will be other-person minded.

We will have the human touch.

We will seek for each person what we would want if in his place, or, as Jesus told us, all things whatsoever we would that men should do unto us,

(Turn to jage 14)

Above: South Congregational Church, Grand Rapids, Michigan. In this narrow chancel the pulpit, choir and lectern hinder view of communion table.

Right: First Christian Church, Columbus, Indiana. Choir is on one side of chancel only. A good functional plan.

Where the Choir?

*by John R. Scotford**

THE location of the choir is a subject of debate in all new churches and in many old ones. Rarely are the musicians, the minister, and the people of one mind on the matter. Two current trends keep raising the issue even in churches which are supposed to be quite modern in their musical arrangements.

Church music is acquiring increasing religious significance. It is no longer an added feature of the morning service or a relief from the tedium of the minister's voice; it is a prime element in worship itself. The standard of judgment is not the degree of musical excellence achieved but rather the degree in which the music enhanced the mood of worship — which is a very different matter. Music is moving from the periphery of church life toward the center. It can no longer be relegated to the care of a music committee; it is a major concern of the minister and the governing body of the congregation.

Choirs are multiplying in number and increasing in membership. Instead of a few select voices, usually paid, the present vogue is for many voices, usually not paid. The current doctrine is that almost anyone can sing, provided that they are willing to work at it, and that the best effects are secured through a mass of ordinary voices rather than a few unusual ones. The result has been to crowd the choir lofts to overflowing. Rare is the church which takes its music seriously that has room in the appointed place for all of its singers. This is the situation which forces the issue of the location of the choir in congregations having old buildings.

Three Practices

In the American churches the choir has occupied three places. Each has had its advantages and its disadvantages—and none of the three is wholly satisfactory.

When choirs and organs first arrived on the American scene they were placed at the rear of the church, either on a platform or in a balcony. There they remain in nearly all Roman Catholic churches, in many old buildings, and in a few new ones.

The chief advantage of this rear location is that the congregation, unless it turns around, cannot see the singers. This permits the leader to do whatever may be necessary to produce the music, and encourages the choir to sing with abandon and without self-consciousness. It is sometimes argued that music coming from an unseen source in the rear encourages the congregation to sing—although our observation leads us to believe that this is debatable.

The current conception of worship as an experience in which all share does not look with favor on the choir in the rear, particularly in the balcony. Instead of the singers being isolated from the congregation, they should be as much a part of it as possible, with physical proximity much to be desired. People who sit in balconies tend to be onlookers rather than participants in the worship. This is shown by the way balcony choirs often wander off—or go to sleep—during the sermon. Probably one reason why Catholic choirs have remained in the rear is that they sing through practically the entire service. Yet our Catholic friends are not altogether happy about this arrangement, as is revealed by a priest writing in *Church Property Administration:* "Instead of competing with the priest from the rear balcony, the choir should be down in front and under his control."

When the choir is in the rear, true processionals are impossible—and this has become a much loved feature of the worship of many churches.

During the latter half of the nineteenth century most Protestant choirs were moved from the rear of the church to the front. We suspect that there were two reasons for this change: the advent of the pipe organ and the rise

*Church building consultant, Mount Vernon, New York.

of the professional or semi-professional singer. Both cost money. Congregations wanted to get their money's worth with their eyes as well as their ears. They were tired of looking at nothing but the minister. The organ pipes became the chief optical fact in the church, with the choir ranged across its front.

The gains from this arrangement were that the musicians emerged into the open and became associated with the minister in the conduct of the service.

At present we are painfully aware of the deficiencies of this arrangement.

Psychologically, it is unpleasant for two groups of people to stare at each other, with the pain in inverse proportion to the distance. Where the eyes of the choir gaze out over the congregation the worshippers get as far away as possible, filling up the rear pews and those over by the windows. The people staring back at the choir make the singers self-conscious, which causes them to hide behind their music or to assume unnatural facial expressions. The smaller the church, the more objectionable is it for choirs to face the people.

When the choir is at the center of attention it is tempted to put on a performance rather than to lead in worship. The traditions of the concert hall prevail over those of the church. When the singers stand in a row facing an audience the natural emphasis is on individual performance rather than group work; they sing solos simultaneously. The remedy for this is to have the director stand out in front and direct — a process which wrecks worship and which is objectionable to most congregations.

For some years the trend has been towards the chancel choir, with the singers sitting facing each other behind the pulpit and lectern but in front of the communion table.

The prime advantage of this arrangement is that the singers do not face the people, but rather one another, with a loss of self-consciousness and a gain in morale. Their location makes the singers an integral part of the worship. The only sensible and unself-conscious way to get in and out of a chancel is by means of a processional, which starts the service in the active mood and which encourages the congregation to sing by bringing the music close to them. Musically, a better blend of voices can often be achieved in a chancel than from a conventional organ loft.

Choir leaders have either objected to the chancel arrangement or accepted it as a cross to be borne with Christian patience. As Clarence Dickinson, the dean of American organists, puts it, "The chancel presents no insuperable obstacles to good choir work." Their prime plaint is that choirs do not naturally divide up into two parts and that the arrangement was originally developed for two choirs rather than one. They also find the direction of a divided choir difficult. Some chancels separate the singers from the congregation in a way that lessens the effectiveness of the music.

A religious objection is beginning to develop to the chancel choir. Increasingly the communion table is being regarded as the central object in Protestant worship. The Roman Catholic church is making every effort to get her people close to the table so that they may have an increased sense of participation in the Mass. In many Protestant churches the choir sits between the congregation and the communion table, with the result that the communion service is conducted at a distance from the great body of worshipers, which makes of it a remote mystery rather than something in which all share.

Three Solutions

The first is to change the proportions of the chancel from long and narrow to wide and shallow. This has the twofold advantage of bringing the table nearer the people and at the same time increasing the seating for the choir. However, if a divided choir is separated by too great a distance it is difficult for it to sing together. The answer to this is to put all of one choir on one side, using the other side for another choir. In this case the organ console should be on the opposite side from the major choir, facing toward it.

A second solution carries this process a step further, placing the choir in the body of the church in front of the chancel. This unites them with the congregation and gets the music out into the body of the church. The minister and the singers can see each other at all times. The choir becomes the chief worshipers. This arrangement calls for all the choir on one side, or for two choirs.

The third possibility goes a step further and places the choir to one side of the congregation in one or both of the transepts of the church. This has been a common practice in the German churches for years. Probably the greatest single advantage is that it often makes available almost unlimited space for the expansion of the choir. The point to be safeguarded is to keep the singers in the body of the church, rather than letting them be shoved into another room.

We do not know which of these suggested arrangements will prevail in the churches of the future, but we are certain that the long, narrow chancel of the past is on the way out. In building new churches, the chancel should not be an alcove off the church, but should extend across its entire width.

Closely related to the placing of the choir is the location of the organ and the console.

To get the best results from an organ it should not be in a separate chamber but should stand free in the room where it is used. A good organist can secure the same results achieved with a sound box by proper modulation and without either the sound — or the sight — of opening and closing shutters. The ideal arrangement is for the music of the organ to come through the choir to the people. This helps the choir and also provides the best musical effects.

The organ console should be so located that the organist can hear the organ much as does the congregation. We know of a great church where the organist is tucked away in a corner and is compelled to play his instrument "on advice." We know of other churches where the organist is so close to the mechanism that the volume of sound makes discrimination on his part difficult. The modern console can be moved about and placed almost anywhere. It should be located at some distance from the organ, and not too close to the choir, if the best results are to be achieved.

Obviously there is no perfect location for the choir, the organ, and the organist. In a given situation the advantages and disadvantages of a proposed location should be balanced against each other. The general trend is that as music becomes more important in worship that the mechanisms by which it is produced become less and less visible.

HARVARD TO REVITALIZE ITS DIVINITY SCHOOL

Cambridge, Massachusetts—A plan to "revitalize" the Harvard Divinity School and make it an "important center of religious learning" was announced here by President James B. Conant of Harvard.

The plan calls for new leadership of the divinity school, with an enlarged faculty nominated by an interdenominational board of distinguished clergymen; a bigger student body, and an expanded curriculum "designed to provide comprehensive education in the common tenets of Christianity."

"The school will be entirely interdenominational and consequently open to students without regard to their religious background," Dr. Conant said.

A committee will seek to raise a $5,000,000 fund.—RNS

Booklet Wins Graphic Arts Award

*by Glenn Garbutt**

IN competition with thousands of pieces of the best commercial printing produced in the United States during 1951, *An Achievement of Christian Faith*, a booklet produced by Christ Methodist Church, New York, has been selected for an award in the national Printing for Commerce exhibition. It will be displayed with other award-winners in leading U. S. and Canadian cities.

The booklet thus honored, not only tells the story of the old Madison Avenue Methodist Church that in 1933 moved one block to Park Avenue and became Christ Church, but it illustrates with color plates the glittering mosaic and rich marble which its designer, the late Dr. Ralph Adams Cram, used in this modern reproduction of early Christian architecture.

During the nearly twenty years that the church has been in use colorful, symbolic mosaics, unfinished at its dedication, have been completed in stages. The mosaics, made of seven million Venetian tesserae, cover 14,000 square feet, and are among the finest in America. They compare favorably with the best examples of old Byzantine masterpieces.

The rather unusual honor of an award to a church for its effective, well-designed, well-printed and appropriate literature, was conferred by the directors of the American Institute of Graphic Arts, in recognition of the fine craftsmanship of the Christ Church booklet. The citation reads in part:

The piece is selected for intelligent integration of the factors of design and reproduction in relation to the purpose.

The jury of prominent designers and printers voted the Christ Church booklet this award of merit in competition with broadsides, annual reports, brochures, direct mail pieces and all manner of expensive promotional material submitted by large corporations, printers, and advertising agencies.

A church-wide project authorized by the Official Board, the new booklet was prepared and published by the Development Committee, in response to hundreds of requests from visitors who came annually to Christ Church. Many visitors are deeply impressed by the beauty and spirit of the church and its ministry, and wish to take with them an appropriate expression of a memorable experience.

The booklet was published in commemoration of the seventieth anniversary of Christ Church and is dedicated to Dr. Ralph W. Sockman, whose 35-year ministry at this church is world-known. Presented at the annual dinner in November, the first printing of the booklet was 10,000 copies. Its twenty-four booksize pages include seven four-color engravings, eight silhouette halftones, and a two-color chart showing details of the nave, apse and reredos.

It is published in two editions:

The "regular edition" is paper-bound with die-cut cover, selling for $1 which covers the actual cost of publication.

The "special edition" (limited to 750 copies) is case-bound with die-stamped cover. Its twenty-eight pages include a colophon describing the distinctive type faces used. Copies are individually numbered. The sale price of $5 includes a small gift toward the project.

The booklet was conceived and developed as a self-liquidating project of Christ Church. A generous gift by a parishioner provided the color engravings. Contributions from members of the Board of Trustees provided funds for binding the special edition. These gifts, together with those from the Woman's Society of Christian Service and other church organizations, will revert to the church upon final liquidation of the brochure project. Sales are handled by members of the Wesleyan Service Guild, who also conduct guided tours for visitors following Sunday morning worship services.

The members of Christ Church are justifiably proud of this distinctive honor awarded their unusual publishing venture.

*Mr. Garbutt, a management consultant, is chairman of the development committee of Christ Church.

Front Cover, Frontispiece and Page 1 of the Booklet

This Is the Victory

(From page 10)

even so we will do unto them. (Matthew 7-12).

We will become linked with the divine in every man.

We will have overcome the world of selfishness.

3. *The world of confusion.*

As we pray and come into self awareness and grow in brotherhood, we will come into a sense of God's will and will establish *an ethic* for our lives that will overcome the world of confusion.

Last Sunday we tried to give an interpretation of God's will, which can constitute for us today an ethic on which our lives can be firmly based. I deliberately repeat it here:

It is God's will that we so live that the physical body can grow into maximum fitness and the spiritual self can come into its maximum fulfillment. This is achieved by proper nutrition, mental and physical, good and loving care and right thinking. In fact, as I have often said, and as the insights of psychosomatic medicine verify, as a man thinketh so is his body. I go further and say there will be harmony in the cells of the body of the one who becomes truly oriented spiritually.

Whatever enriches the human body is good; whatever hurts it is evil. Whatever enriches the mind and fulfills the soul is good; and whatever etards that development is evil. And the more we grow in overcoming the various worlds about which we have been talking, the more we are concerned about the health of not only our own bodies, but about the health of other persons' bodies, and the more we *work* for the health of the bodies of all people in the world.

It is God's will that we seek to build fellowship on the level where the best in every person is mobilized. When that is done, one *does good.* As this is done in areas wide enough, we will have peace in the world. We will transcend the tribulations of the world and have the victory.

It is God's will that each person come to his fullest expression and to the development of his maximum usefulness. Whatever leads to that good is good. Whoever brings right order to people's lives is victorious over the world of confusion.

4. *The world of materiality.*

He who through prayer comes to a realization of the true self and overcomes selfishness and lives by the will of God, will overcome the material world and live fully in the spirit.

He will escape mediocrity.

He will be happy.

He will be free to love and act on dynamic faith.

He will have peace in his heart and wherever he goes, good will will grow.

He will get maximum results with minimum effort.

He will have a healthy mind in a healthy body.

He will be alive and even his body will reflect his aliveness.

He will reveal his sonship to God wherever he goes, and others through this revelation will come to know God in themselves and in others, and in the universe.

For him there will be no death; instead, when the time comes, a glorious graduation out of the body and the physical world of time and space, into the spiritual world which is non-dimensional.

IV

The person who overcomes the world of ignorance, finding he is God's son; and the world of selfishness, acting for the good of every man; and the world of confusion, living by God's will; and the world of materiality, becoming alive in spirit, has overcome the world and is victorious. He has fulfilled the purpose of time, the purpose for which he was given a body,

with a brain,

with eyes,

with ears,

with the power to join with a loved one to create new life.

He has become a true son of God; has fulfilled all his opportunities and obligations of brotherhood in helping build the kingdom and helping reveal to the world that the kingdom is God's, as are also the power and the glory.

Think of the value of such a person to the world!

Think of the gifts of his hands,

his contributions to the common good,

the inspiration of his life,

the continuation of his hopes and ideals and dreams in his children, if parenthood has been his lot, and in all who touched him and were inspired by his personality to become as victorious as he.

Who can measure the value of such a person?

Because our early leaders overcame these worlds so vitally, their victory became contagious, and as a result our republic was born. Let this be the quality of our living and our overcoming and I have no fear for our republic, nor for the cause of freedom.

But more than that, when our bodies can no longer serve as our houses in space-time, we graduate into the spiritual realm where we are free from the limitations of space and time, where we are as free as thought.

In time when two of us are in different places, we are physically separated, yet we can be spiritually together. This I know from my own personal experience, and there is an amazing amount of data to support my own experience. When we have graduated from the physical, we are infinitely freer, but we must develop capacity for this freedom now while we have the resources of this wonderful physical world that God has provided for us, while we have our hands, our eyes, our ears, our brains, to assist us.

Then, having mastered the physical world and having become oriented into the spiritual, we go on after our graduation growing in union and helping others do the will of God, with resources never dreamed of and in a freedom we cannot even imagine.

But suppose a person has not overcome the world of ignorance and thinks he is a body or that which seeks its own; suppose he lives for himself; suppose he lives by no will but his own or that of the group with which he is associated, and thus in effect endorses the Communist ideology; suppose he does not overcome materiality. Does he graduate?

Yes, but not in victory.

He has not overcome the world.

Instead of overcoming, he has become a part of the ignorance, the selfishness, and the confusion, and the materiality in our world that account for seventy percent of physical illness; ninety-five percent of mental illness; the breakdown of morality; unhappiness; the loneliness that so retards the development of our children and so starves countless adults. He will have become one of the multitude of 4-F's of peace; he will have materially contributed to the breakdown of government and the resulting chaos. He will be part of the forces that make for war.

When he no longer has his brain and all the resources of his body, never having become at home in the spiritual world, he is lost, confused, and an orphan from God. He is an illusion in eternity.

But this I believe, this I know: By the grace of God, he can still be saved. He can become illumined. Because God's love is unlimited, I believe he can still overcome ignorance, selfishness and confusion and grow in union with God.

But I believe this: Always he will have to live with the good he did not do until he does it, and with the wrong he did till he undoes it.

Of all people on the earth, we in the United States, with our government organized with its democratic ideal, where each may study and learn and be free to choose his career, we have the best chance to win the victory over

the world and be free human spirits. And this is the day for us to begin, if we have not already done so.

Last Sunday I said was the day to decide. But this is the day too. Last Sunday we did not know we would have another chance today. *Now* is the time.

I remember reading a story of a little boy who was saying his prayer one night with his parents sitting with him on the side of his bed. He began, "Now I lay me down to sleep, I pray thee, Lord, my soul to keep. If I should die . . ." Here he stopped abruptly, jumped out of bed, and rushed downstairs. In a few minutes he returned and finished his prayer, "I pray thee, Lord, my soul to take."†

"Where did you go, Jim?" asked his father.

"Well," was the reply, "I stood all of Stanley's soldiers on their heads just to tease him. But when I said my prayer, I thought I'd better fix them right."

Little Jim left nothing undone. He lived in the dimension of eternity. He had a child's great wisdom.

V

Ah, my beloved,

God has given us this wonderful world;

He has given us these wonderful bodies;

He has given us Jesus;

He has inspired The Book;

He has provided everything we need to overcome the world, so that we can have the victory.

To win this victory means life.

It means happiness.

It means power.

It means great loves.

It means great homes.

It means the growth of democracy.

It means a growing chance for every person in the world.

It means a free and wonderful world.

It means peace of mind and heart.

It means a life so exciting that there are no dull moments.

It means health.

It means a glorious graduation instead of death.

Yes, listen to the Master on this Easter, "In the world ye shall have tribulations: but be of good cheer; I have overcome the world."

This is the victory!

And upon this victory all other victories depend.

†I do not mean by this to recommend this prayer for children.

These Preachers Rolled Up Their Sleeves

by Paul W. Travis *

FOURTEEN clergymen in the Santa Ana, California Council of Churches dedicated a new mobile $17,000 Bible school classroom on Sunday afternoon, November 25, 1951. It was a doubly pleasurable dedication because they had built the classroom themselves.

There is a law against teaching the Bible in the public school classrooms in California. But for the past six years the state legislature has allowed the students to be released to Bible classes if they were held away from public school property.

For these past six years the Santa Ana Council of Churches conveyed the fifth and sixth grade students by bus to released time classes in churches. But the year before last the bus transportation cost $3,300 and last year it was $4,500.

So, under the spark-plugging of Dr. De Witt Safford, the town built a portable classroom that can be driven up to the curb in front of the town's sixteen elementary schools. The children can then be released and marched to the school very quickly.

A war surplus semi-trailer bed was purchased, thirty-five feet long and the maximum, eight feet wide. An automotive-steel body twelve feet high was built. Then came the response. Many came offering materials and labor.

The work progressed on a day-to-day basis. It was resolved the classroom would, as Dr. Safford exclaimed, "Look like a million dollars."

The Santa Fe Chief was looked over and became the model for the classroom's interior. The interior was finished in birch veneer and trimmed in mahogany. Lighting comes through many double-sashed windows, and two rows of neon lights down each side of the ceiling.

There are three ways to ventilate. Through the non-draft double sashed windows, ceiling vents, and forced air through floor vents.

A 12-kw. Kohler electric generator furnishes light, heat and powers the Spencer "still" and also a Bell and Howell "movie" projector. This generator is entirely automatic. It sits behind the cab of the 1½-ton Ford engine that pulls the trailer.

There are three doors—one on each side forward for daily use, and one emergency door at the rear.

A projection booth is located in the rear of the trailer and at the front of the classroom there is a blackboard, and a projection screen on a roller which can be swung into use at any time.

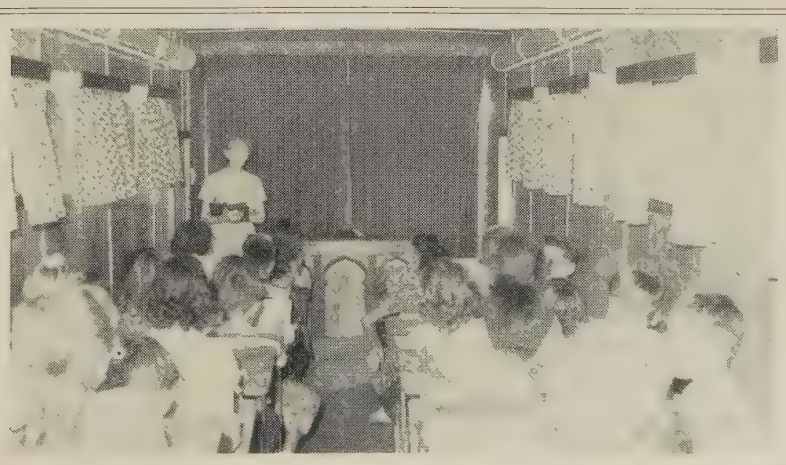
When worship time comes beautiful cardinal colored velvet drapes come down over the blackboard, a matching altar scarf is placed over the teacher's desk, a gold cross and two candlesticks placed upon that.

The teacher's desk and the thirty-eight pupils' desks were made by the American Seating Company.

"Over 150 people of all denominations helped us build the classroom," said enthusiastic Dr. Safford, "and not one person turned us down when we asked for help. Mr. McAlary, a veteran boat builder who did the interior finishing, donated $200 worth of work. One man donated the movie projector."

"You would be surprised at what it took to build this classroom," and Dr. Safford pulled out a stack of receipts.

*Mr. Travis, the author, is the director of the Travis World Outlook Conferences, Santa Ana, California.



At right: Ministers' handicraft transforms a bus into an efficient classroom at Santa Ana, California

"See, here's one from Rankin's Department store for over $150 for the drapes alone — one for $163 for linoleum — $40 for the gold cross."

"We pay the operating expenses on our released time with an assessment of the churches of $1.00 per month per member," said Rev. Gerald Bash, of the First Christian Church of Santa Ana. "The released time teachers, there are two, are paid the standard wage for such teachers.

"There are fourteen Protestant churches from eleven denominations cooperating. The Jewish and Christian Science people were with us, but withdrew two or three year ago.

"The Roman Catholics are still with us in released time, but their work is separate, they did not cooperate in the trailer. They have 335 children in the grades we work in, the fifth and sixth. They march their children to private homes where they are taught by lay teachers."

There are forty-five denominations represented in the Protestant student body of 771 fifth and sixth graders. This represents ninety-eight per cent of the total pupils in these grades, or about 100 per cent of Protestant children.

Dr. Erwin L. Shaver, national director of Weekday Religious Education, was in Santa Ana last week. He made this statement:

"As far as I know, Santa Ana has the highest percentage enrollment in released time education of any town in the United States. The nearest to it is in Covington, Kentucky with a ninety-seven per cent enrollment."

"The most thrilling thing about the building of the classroom was the response. It came from everyhere and it was absolutely amazing in volume," said Dan Rider, pastor of the First Baptist Church in Santa Ana. "It just goes to show how anxious the public is to do something to promote Christianity if the clergy will just show the way."

PROMOTERS OF PROTESTANT DIRECTORY FINED

Arlington, Virginia — Two persons charged with larceny by false protense because of advertising solicitation for a Protestant church directory of the Greater Washington area were convicted and fined in county court here.

John C. Allen, 61, of Hyattsville, Maryland, and Mrs. Blanche West, 45, of Washington, D. C., were fined $10 each and given suspended jail sentences. Commonwealth's Attorney William J. Hassau recommended leniency, telling the court that the defendants had agreed to discontinue their solicitations both in this and other areas.

—RNS

Judicial Interference in Church Matters

by Arthur L. H. Street

A VERY notable decision was rendered by Mr. Justice Steinbrink of the New York Supreme Court for Kings County, April 20, 1949, in the case of Rector, Church Wardens and Vestrymen of Church of Holy Trinity, Brooklyn v. Melish, 88 N. Y. Supp. 2d 764. In its legal aspects, the decision dealt with the validity of a meeting noticed by a self-constituted committee to inquire into charges against vestrymen and the power of a court to interfere in proceedings for dismissal of a pastor.

Dissension arose in the church over activities of the Assistant Minister in supporting Russian views in opposition to our governmental policy. His father, Dr. John Howard Melish, the rector, supported him in proceedings to secure his dismissal. After various congregational meetings and diocesan proceedings, Bishop de Wolfe decreed dismissal of Dr. Melish as Rector. In the meantime, a self-constituted committee, organized to support the Drs. Melish and to discipline the Vestrymen, held a meeting. Suit was brought to restrain activities of this committee, particularly in attempting to elect new vestrymen. The suit was upheld.

As to the validity of the committee's proceedings, Judge Steinbrink says:

"That meeting had no validity whatever, for it is provided in the religious Corporations Law of this State"—Sec. 43, subpar. 3: "Special meetings of any Protestant Episcopal parish or church . . . may be held on any secular day *fixed by the vestry.*" The vestry did not fix the time for the holding of this meeting. And it begs the question to say that it would have done no good to have made the request or demand of the vestry, since they were the very ones whom it was sought to remove.

"A church is not a stock corporation, and the rules applicable under the General Corporations Law cannot be invoked here. If the demand or request had been made of the vestry, and if the vestry refused, there were other methods by which a meeting could be called. But I say respectfully that this meeting was no different from a rump convention which arises because dissidents withdraw and set up their own organization for action."

On the principal question involved, the court decided that it could not interfere with the Bishop's decree of dismissal of the rector, because that was exclusively within the ecclesiastical jurisdiction of the church tribunals. The court could only confirm that decree.

But the court did have jurisdiction to enjoin the unauthorized committee from attempting to elect new vestrymen and from interfering with the existing vestrymen's exercise of their proper functions.

Judge Steinbrink's opinion shows that the basic legal principle, that courts will not interfere with matters that peculiarly belong to ecclessiastical jurisdiction, applies to all churches. He cites cases in which it has been applied in the administration of the affairs of the Reformed Protestant Dutch Church, the Roman Catholic Church and in rabbinical adjudications. He quotes the following declaration of the New York Court of Appeals in the case of Connitt v. Reformed Protestant Dutch Church, 54 N. Y. 551, 560:

"The relation of the pastor to his congregation, and the manner in which he discharges his duties, involving the spiritual welfare of his congregation and to some extent the character of the church organization to which he is attached, are subjects of ecclesiastical jurisdiction. Whether a man shall be ordained as a minister, whether a pastor shall be called, dismissed, suspended or deposed, and whether his pastoral relation to any particular congregation shall be continued or terminated, are ecclesiastical matters, to be disposed of . . . in ecclesiastical judicatories in an ecclesiastical way."

Judge Steinbrink also quotes from the later decision of the Court of Appeals in Baxter v. McDonnell, 155 N.Y. 83, 49 N. E. 667, dealing with the Roman Catholic Church:

"A priest or minister of any church, by assuming that relation, necessarily subjects his conduct in that capacity to the laws and customs of the ecclesiastical body from which he derives his office and in whose name he exercises his functions; and when he submits questions concerning his rights, duties and obligations as such priest or minister to the proper church judicatory, and they have been heard and decided according to the prescribed forms, such decision is binding upon him and will be respected by the civil courts."

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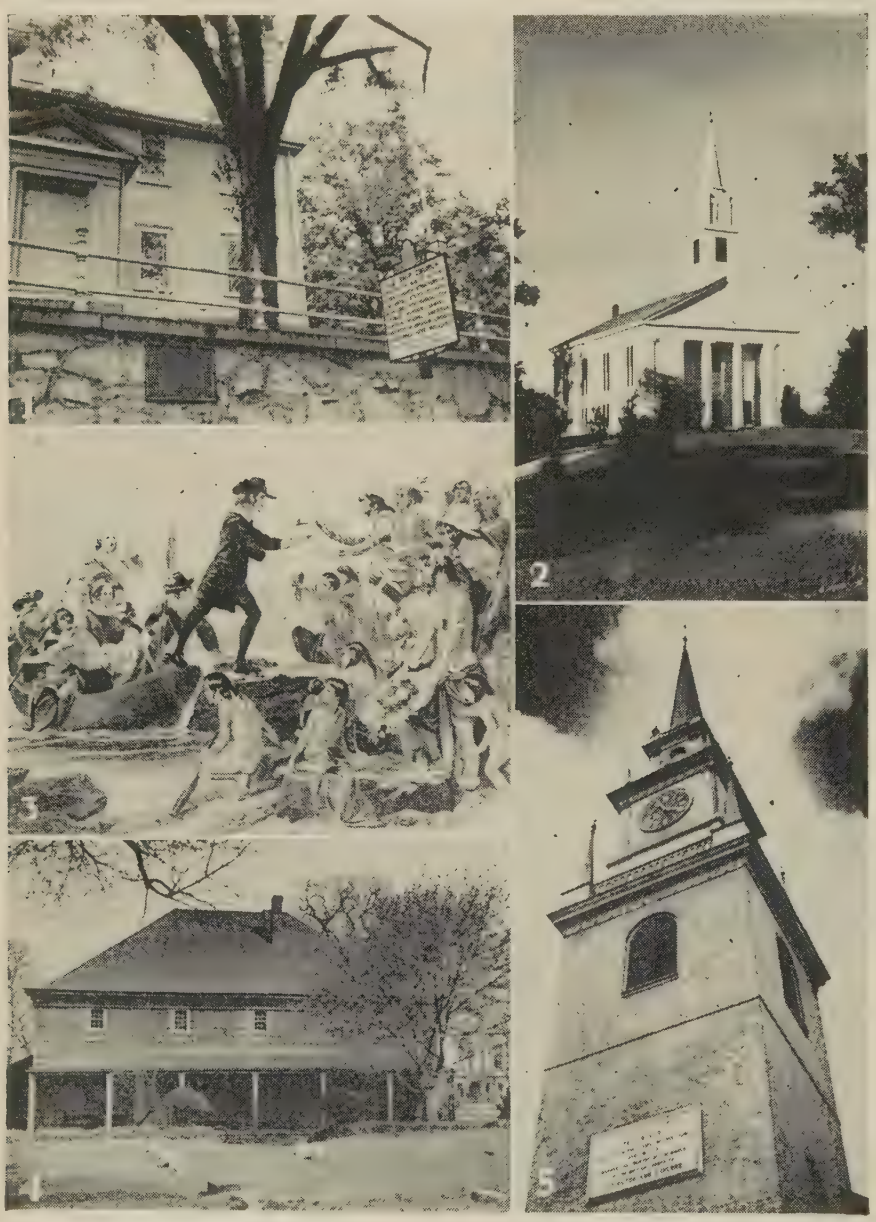
OUTSTANDING AMONG BOOKS

A Pictorial Survey of Protestantism

A Review by Madeline George

BECAUSE *Protestant Panorama,** by Clarence Hall and Desider Holisher, is a book of unusual significance to all Protestants and also because it represents a new venture in religious publishing, *Church Management* feels that its readers would like to know something more about it.

There have been other books dealing with Protestantism, of course, but most of them are very wordy, suitable for a college textbook, or at least of primary interest to serious students of religion and its backgrounds. Here we have a family book. Even the children will enjoy its numerous pictures. In fact the book is as much a picture book as it is a book with a printed message. Johnny, studying history in the sixth grade will, no doubt, recognize some of the historical scenes, Mary, who sings in the choir and goes to Sunday school will pour over the Sunday school and musical pictures, Mother will be especially interested in the chapter on "Ten Million Church Women," while Dad will be intrigued with the section dealing with laymen, may even recognize some of his friends in the many photographs. The pastors, the nurses, the college students, the social workers, all will be delighted with the words and pictures in this different kind of religious book.



All photots by Desider Holisher

SOME ILLUSTRATIONS FROM THE BOOK

1. Old Ship Church, Higham, Massachusetts
2. Typical New England Protestant Rural Church
3. Roger Williams, exponent of religious freedom
4. Early American Meeting House and Cemetery
5. Tower of Old South Church, Boston

Honestly, it does something to a Protestant to read over the founding of America and to realize what a tremendous part Protestants played in its conception. It is good, of course, to be a Baptist, or a Presbyterian, or a Methodist, but it is indeed a thrilling experience to feel oneself a part of something as big as the great Protestant movement. Naturally it is even bigger to be a Christian, which is primary, of course, but some of us have made the jump from our own denomination to Christianity itself, without paying much attention to the step that comes in-between Protestantism. That does not mean, I want to point out at once, that one should have any anti-anything feeling in order to be a Protestant. As the authors point out on page 3—"Protestantism is not, fundamentally, a 'protest' against anything. Its accent has ever been on the positive, the affirmative. 'Protestantism' comes from the Latin roots *pro* (meaning 'for') and *testari* ('to be a witness'). It signifies those who testify *for* something; it stands for those who have made an avowal about something important. That something is an idea—capitalize it, a Big Idea—which God has for ages been trying to plant in the mind and heart of man.

Protestantism and Freedom

"Reach for a one-word description of this Big Idea that is Protestantism's prime genius, and what do you come up with? To save your soul, you cannot avoid one word: FREEDOM."

Then the authors analyze Protestantism by dividing it into four freedoms:

I. Freedom of Conscience—the right of the individual to worship as his conscience dictates.

II. Freedom of Grace—with salvation the free gift of God, not to be earned by good deeds, not to be pur-

*Published by "Farrar, Straus & Young," New York. $4.00.

chased with the coin of any realm.

III. Freedom of Access to God, requiring no mediator save Christ, establishing irretrievably the priesthood of every believer.

IV. Protestantism is Freedom from Authoritarian Control.

"It is this Big Idea of freedom that Protestantism stands for. Basically religious, it glimmers to some extent in most creeds. But Protestantism has made it basic, setting it at the foundation, building upon it as the cornerstone. It is not surprising, therefore, that Protestants came to America, settled in America, made America after the likeness of their own ideal. Freedom, given half a chance, will reproduce itself."

After telling briefly of the early history of the Christian church, first in Europe, then in America, *Protestant Panorama* deals with the beginnings of our country—first the settlers, then the founding fathers who built the Christian Protestant principles into our Constitution. As the authors say, "If you want further proof of the part played by 'religion pure and undefiled' in the foundations of our heritage, look in at the Constitution Convention of 1787. Here were the assembled men charged with creating one of the most revolutionary documents of all times, the American Constitution. But the going was slow. For five weeks the delegates had been wrangling, arguing, sweating; they hadn't been able to agree on a single line. Then it was that Ben Franklin heaved his squat bulk out of his chair and addressed himself to a point of order.

Franklin Suggests Prayer

"Mr. Washington," he said, "the small progress we have made is melancholy proof of the imperfections of the human understanding. In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when it is presented to us, how has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding. . . . I have lived a long time; and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of man. . . . We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this. . . . I therefore beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

The weary delegates arose and cheered. The suggestion was acted

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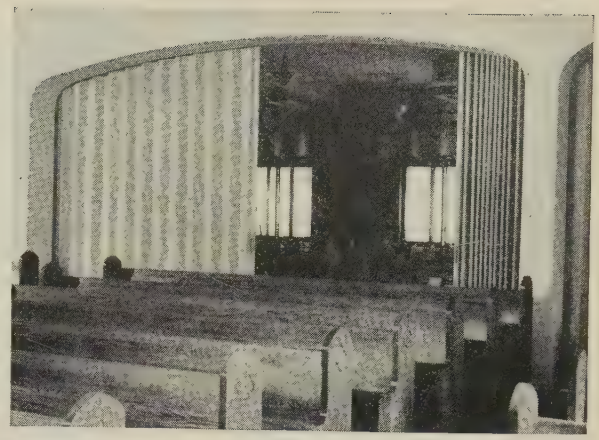

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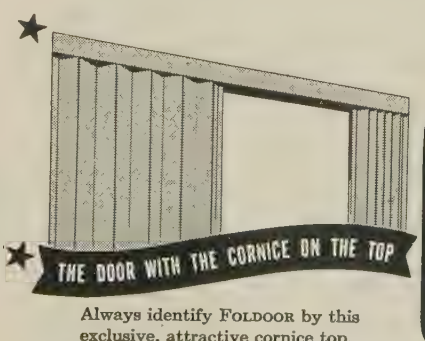

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upon faithfully and thereafter progress was rapid in the framing and adoption of the Constitution.

But that all happened a long time ago. What now are the Protestants doing? In nine more chapters the authors deal, in word and picture, with the conditions and actions of Protestantism today. The Protestant at Worship is almost entirely a pictorial presentation of the various church groups at worship, every style of worship and church housing being represented—the Quaker meeting house, the typical country with its small volunteer choir, the tent meeting, outdoor services, worship on the battlefield and on naval vessels, even the deaf mute services, all the way up to the elaborate Cathedral of St. John the Divine.

More is said about The Protestant Layman and his part in the furthering of the Christian Gospel. Many names are given as well as many pictures. If you look close you will probably recognize some people you know; I did.

Women's Part in Protestantism

Church women are not overlooked. The part that women have played and are playing in the total Protestant church program is a grand one. The authors point out some of the great Christian women of olden times—Susanna Wesley, Anne Hutchinson, Rebecca Jones, Lucretia Mott, Hannah Barnard—even Susan B. Anthony who fought for woman's right to vote. Missionaries, local church women who teach Sunday School, gather clothing or food, all have a place in the growth of the kingdom of God.

In Young America at Its Best the authors discuss the early beginnings of the Sunday school; then tell of Vacation Bible Schools, Campfire Girls, Boy and Girl Scouts, 4-H Clubs and other groups who are working with our young people to bring them into a closer understanding of the ways of God. In the words of the authors: "Protestant churches have done much for their youth. Youth has done much for Protestantism. It has kept the faith vibrant in vision, positive in program. It has forced always to the forefront the idea that religion's main job is not to stop something but to start it. It has helped hold Protestantism on the beam, away from the negative, the trivial, the inconsequential. There is nothing about Protestant youth that is anti-life; it wants no truck with religion aimed only at getting people into heaven. It wants to bring heaven down to earth."

Unity Within Diversity

But what about the differences in Protestantism — the diversity of denominations? In a chapter entitled Unity Within Diversity, Dr. Hall and Mr. Holisher state: "If America is a 'melting pot' for diverse social and political groups, it is even more of a melting pot of denominational diversity.

"That diversity, so far from being something to carp at, is Protestantism's glory. Only he who does not comprehend the patterns and processes of democracy can fail to understand and appreciate our confusion of sects. It conforms to the rich pattern of heterogeneity that characterizes so much of life in these United States. Americans glory in their system of 'economic free enterprise'; American Protestants glory, too, in the spiritual free enterprise that is just as much a part of the American idea as States' rights and individual initiative."

In fact, James Madison said at the time, "Happily for the States, they enjoy the utmost freedom of religion. This freedom arises from that multiplicity of sects which pervades America, and which is the best and only security for religious liberty in any society."

Nevertheless there is unity in the midst of diversity — a singleness of spirit which binds Christians together, knowing that at heart their creeds are very similar, and all love the same Master, therefore they can work together to serve him. Yet, there is also a movement toward less diversity and a number of denominations are joining together from time to time.

Regarding social problems, the chapter entitled Protestant Design and Social Order states: "Whatever the social evil, there have always been Protestants to stand up to it and call it by name, echoing the Nazarene's : 'I command thee, come out!' often with spectacular results."

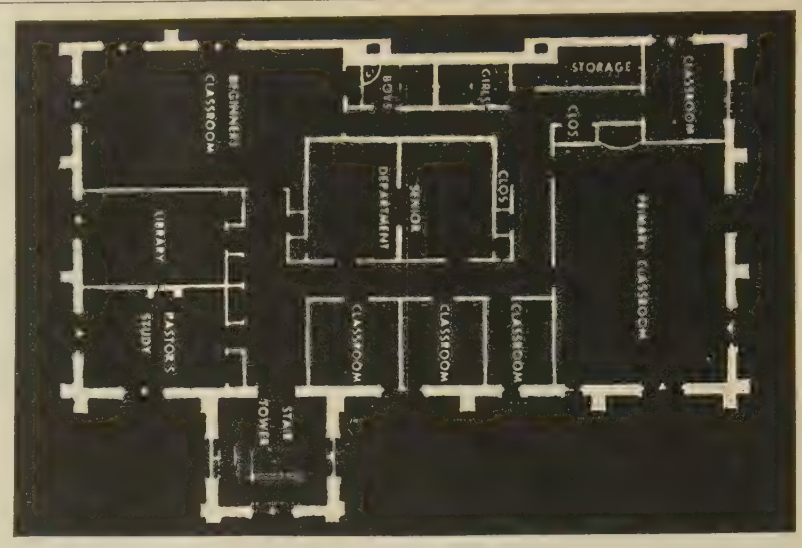
"The Protestant conscience is a redoubtable fighter wherever you find it battling political corruption, juvenile and adult delinquency, race and religious prejudice, liquor and gambling and vices of all sorts, fostering Christian tolerance and understanding . . . standing four-square for democracy."

"Full victory will not come overnight, not in a month or a year, perhaps not in a hundred years. But Protestants know that ultimate victory is theirs. They will lay down their arms only 'when the kingdoms of this world shall become the kingdom of our Lord and his Christ.' Not before!"

Other chapters deal with Protestant schools, Protestant publications and the great missionary zeal of the Protestant churches, and the authors close with a postlude entitled: *An Idea Whose Time Has Come* in which they go back to their original great idea of freedom and point out that Protestants more than any other group are the adversaries of Communism because it has been "Protestantism in the main that first unleashed the ideal of freedom and set it singing in the hearts of men."

"Nothing in this world," said Victor Hugo, "is so powerful as an idea whose time has come."

One stupendous fact comes to us from mankind's long struggle upward: though political systems may come and go, faiths wax and wane, only that system and that faith which has liberty at its heart will stand.



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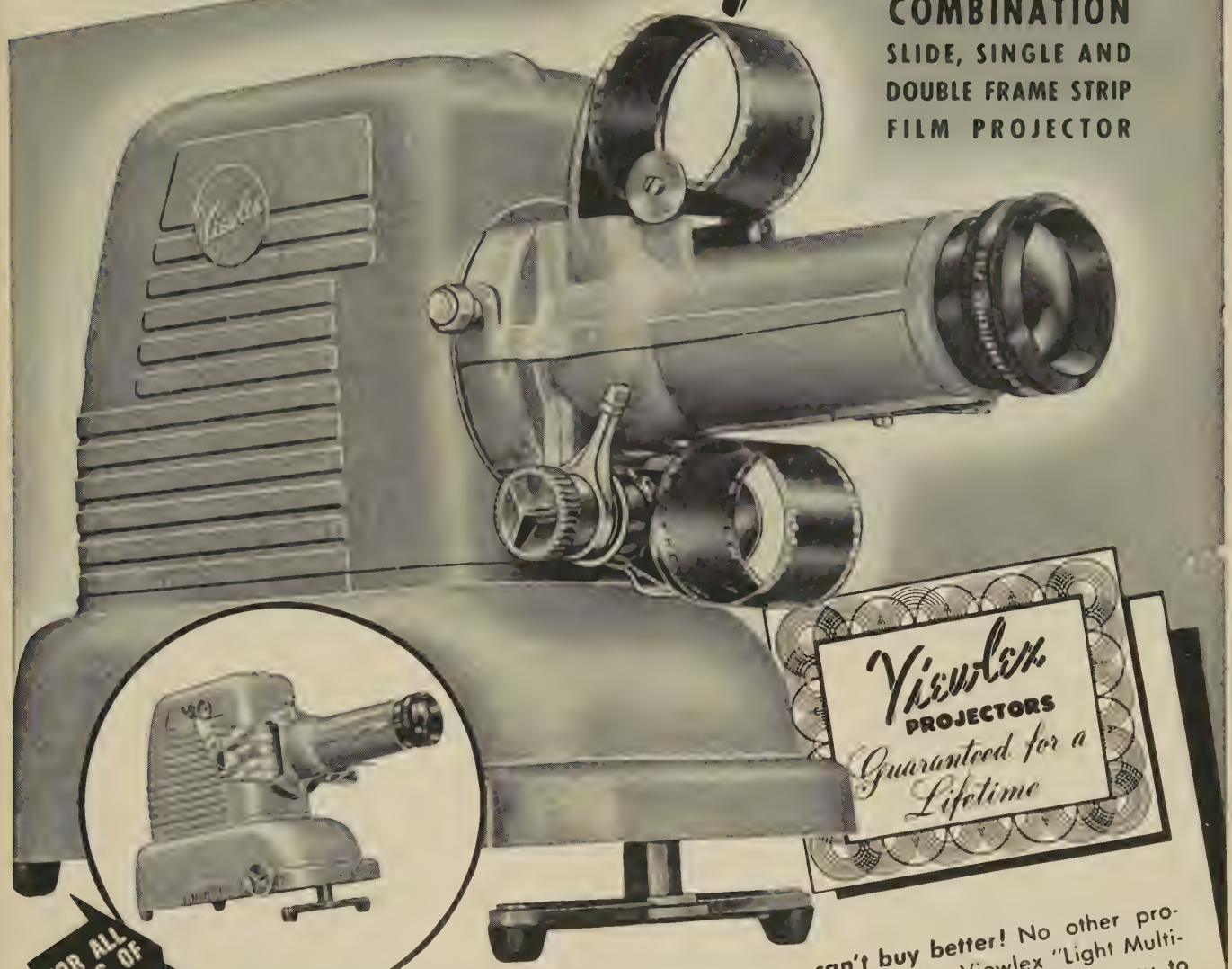

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GOVERNORS ASK FOR CHURCH COOPERATION

Churches Needed in Welfare Program

*by C. E. (Stoney) Jackson**

NOW is the time for the churches to do something of permanent value in the realm of general welfare work, which was one of the primary functions of the New Testament church. I'm speaking particularly, of course, of the Protestant church. Now is the time for us to put the brand of Jesus Christ, without denominational involvements, upon the problem of juvenile delinquency, for the iron is hot for the branding.

Many public officials are now more than willing to bless and actively assist any effort put forth by the churches in both of these areas. And their relation is so close it is really difficult to separate the two at all.

When I covered the Forty-Third Annual Governors' Conference, at Gatlinburg, Tennessee, last fall, there were three round-table discussions relating to problems most pressing in all of the states on the agenda. An hour and a half was allotted to these seminars.

Two of the sessions were finished in near the allotted time. Not so the session on public welfare. It consumed twice that much time and was only halted when there was another session scheduled, the lunch time of the governors having been used up in the session. The consensus of opinion among participants and the press was that the whole conference time might have well been allotted to the subject in order to have any hope of finishing it.

And the welfare session was by no means a tame one.

The severity of the problem was indicated by the severity of the discussion.

Of course, there were issues involved which did not directly relate to the problem of welfare itself. One sore subject was the matter of the policies of the Federal bureau, headed by Oscar Ewing, who was present at the session at the invitation of the governors.

There had already been much in the papers about the trouble between Indiana and the federal office. Federal funds had been withdrawn from Indiana because the state had persisted in making welfare rolls public, against the express wishes of the federal bureau.

Governor Schricker, of Indiana, was not present for the conference, but Governor Thomas E. Dewey, of New York, flailed away at Mr. Ewing with both figurative fists concerning demands made upon the state of New York concerning personnel employed in welfare work and the Civil Service system and practices of the state which Governor Dewey insists is the best, and one of the oldest, in the world.

While agreeing in the main with the governors in their complaints, I would not have chosen, for any consideration, to have been in the place of Mr. Ewing at that session.

But, for my information, one self-evident fact stood out above all others. That fact is that all the governors are concerned, alarmed and dismayed by the welfare problem dumped in the laps of the states. A problem they do not want.

Governor Herman Talmadge, of Georgia, stated in that seminar that seventy-five per cent of the budget of the state of Georgia is for welfare. Other states have comparable problems and it is to be noted with a great deal of interest that the only states whose welfare problems are not acute are Western states that are predominantly Mormon and states with an extremely heavy Catholic population.

Throughout the session, it was evident that everybody was aware of a crisis, but that nobody had a solution, and of course religion and religious institutions did not enter into the discussion, or any other of the public discussions.

Having made the rounds of the governors individually concerning their thoughts anent the place of the church in politics and filing stories, I decided to try them again on the welfare problem and the place of the church.

Governors Need Help of Churches

I first talked to Herman Talmadge, whose state seems to have as severe a problem in welfare as any. He said, "It would certainly be of inestimable help to the state of Georgia if the local churches would follow the example of the early church in caring for welfare needs of its members. I believe if that were done on an adequate basis that the welfare load of the state would be cut down by eighty per cent.

"It seems to me that this is a problem which should primarily concern the church more than the state. Its implications are spiritual as well as material according to all that Jesus taught and practiced."

Governor J. Bracken Lee, of Utah, who spoke volubly and rather well on most subjects at the conference, was no less outspoken on the welfare matter. He said, "Welfare was never intended to be a function of the state. It has simply been dumped in the laps of the states because individuals and churches have failed to take care of the problem and the states have had to.

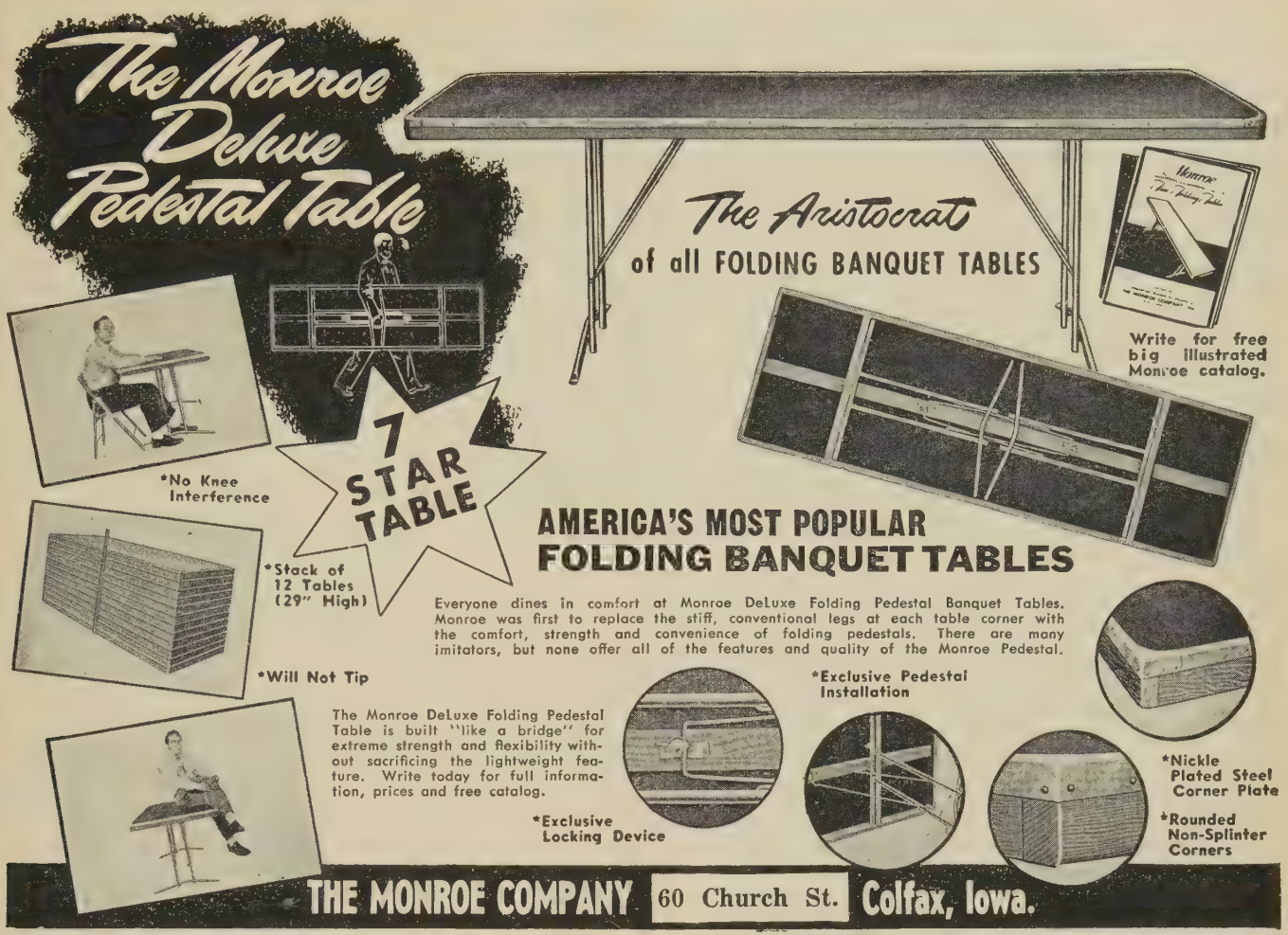
"Why, when you dump welfare into the lap of the government you rob the individual of the greatest pleasure that a man can have in life . . . that of doing something for someone else. And it is, according to the teachings and practice of Jesus, the greatest of Christian privileges and duties.

"Not only that, but you rob the recipient of help of the next greatest emotion in the world . . . gratitude. And that's a quality that is in need of development in this age of the welfare state even in our great country. Persons do not find gratitude in their hearts for state welfare. They only grow to expect it and demand more . . . they lose their God-given initiative and self-respect in the process, and when a man has lost that, he has lost everything and has no regard left for anything but his own physical needs and appetites.

"The problem is not so severe in our state. Utah is predominantly Mormon. It is a tenet of theirs that caring for their own unfortunate . . . and neighbors not of their faith . . . is an obligation. Because of that, we do not have too much of a problem in that regard."

Governor Charles H. Russell, of Nevada, whose situation is similar to that of Utah, said, "I don't mind being quoted as saying that I feel strongly that the welfare problem is one that no state would have if the individual, the family and the church performed their duty. The state has been forced to take up the burden because the family and the church has dumped it into their laps. It ought not to be a function of the state. It just boils down to the fact that when others fail, somebody has

*Founder and president, Christian Athletes' Foundation and chaplain of The Sportsman's Chapel.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got to do the job . . . or try . . . and that somebody has turned out to be state and federal governments.

"I, for one, would be happy to see the churches take it over.

"I note that welfare rolls have extremely few Catholic and Mormon names. These two groups seem to be caring for their own better than anybody else."

Juvenile Delinquency

Though I did not get to speak to the governors about the problem of juvenile delinquency itself, I did have occasion to get a strong opinion in that matter from Senator Estes Kefauver, at a later date, and without any prompting whatsoever.

I purposely evaded bringing up the question at the Governors' Conference because of the fact that I have been deeply interested and personally active in working with delinquent boys for some time now and have gotten to the unenviable state of thinking I know something about the problem and its solution.

In that area, I might say that my work in operating a home for underprivileged boys, under the Christian Athletes' Foundation, which I organized and endeavor to direct, was successful in every way . . . and I can prove it . . . except financially. And the lack of financial success was due to the fact that I failed miserably in arousing our churches and civic groups, largely due to the fact that it was almost impossible to arrange to go before any appreciable number of them to inform them. I have gained the impression that most groups don't want to hear information these days that may be disturbing. And the time element makes it impossible to get the job done by calling on and making speeches to individuals. There just isn't that much time.

So a much-needed work was closed in one of the neediest areas in the country in that regard, my own southeastern states. I still have recurrent hopes of getting started again, because I have found it a pleasure to work with delinquent boys . . . and easy. And I'll make the boast here that I never had a failure with a boy unless there was adult conflict involved . . . and I'm doing a lengthier article entitled, "Problem Boys Are No Problem," which I hope somebody will publish.

I arranged to drive the senator from his speaking engagement here to his next one at Manchester, Tennessee, in order that we might be alone and where no person could break in on our conversation until I was through. Being in the driver's seat, I could adjust the speed of travel to the time needs of my particular interview.

I was fearful, with the senator as with the governors, that if I mentioned my activity in the juvenile area I would immediately drive away any interest because they might feel a "touch" coming on.

So I simply said, "Senator, the segment of the religious press that I represent would like to know, in the light of your recent activities, whether the church has any role to play in this crime situation. If it does, where and how can it best serve?"

The senator answered quickly, "Without a question, the place where the churches can and really ought to assist in this problem is in the field of juvenile delinquency."

In a discussion of the problem and the solution to it in the juvenile situation, and the responsibility and opportunity in the matter, some conclusions were reached . . . reached through the simple method of combining the senator's crime probing activities with my ten years of part-time and full-time work in dealing with delinquent and problem boys. Here are the conclusions:

1. The major place for the prevention . . . and in many instances, the cure . . . of juvenile crime is the home.

2. Where the home fails, the next in line is the church, for no other agency outside the home can give the spiritual nurture and guidance . . . the habit of dependence upon and loyalty to God . . . as the church can. And such training and nurture is the only one known to man that can guarantee upright citizens for tomorrow.

3. As for corrective measures, state institutions can never be the answer that the home supported and controlled by a group of Christian persons, with active Christian direction, can be.

4. Almost none but the Catholic and Mormon churches are furnishing such care. Those that are attempted by Protestants usually die from lack of support because of Protestant disunity and Protestant lack of concern.

5. Protestants must wake up and do their job in this area rather than complaining that the Catholics are "stealing" our youth by caring for their needs. Nobody but the devout can possibly do it as it ought to be done.

It is not just bodies and minds we are dealing with, it is souls!

It will be no trouble to do a book on this. And I intend to, but as yet, *Church Management* is not dealing with book-length features, so I will get on to a stopping point.

Let me say emphatically that I am greatly encouraged by the interest and by the attitude and insight of many men in government today as concerns our problems at home. I feel that many of them have a deep yearning, that they are somewhat fearful of expressing, for the guiding and helping hand of God in all our affairs.

I have been impressed with the insight and foresight of Senator Kefauver. I believe he is entirely earnest and sincere in his efforts. As a matter of fact, I intend (on an individual basis, mind you) to join in the present boom here in the state, in whatever way I can reasonably do so, to elect Kefauver as president of the United States.

I'm fully aware that the senator is a politician, and a smooth one. I'm also aware that I have stuck my editorial neck out on one or two occasions by going overboard at first contact with some personalities and I'd like to avoid repeated mistakes.

The senator will tell you that to get the situations that he has unearthed corrected, he will absolutely have to have the aid of the preachers.

I asked him what he thought of forming a sort of "Religious Kefauver Committee" to make a continued probe into the juvenile crime situation and the role of the churches in it. I suggested such a committee consist of ministers and editors of religious publications and leading laymen. I asked if he would give his blessing and his cooperation in such an endeavor.

He stated, without any hesitation,

(Turn to page 25)

FOR THE CHILDREN'S SERMON

The Story of Easter*

AT Eastertide people throng their churches to proclaim the glorious Resurrection, and choir boys in their most festive robes move slowly down the church aisles, singing again the age-old, beloved Easter anthems.

The world's people are in accord with the spiritual beauty of Easter, and as though to evidence the heartfelt beauty of the occasion, the dogwood blossoms forth, and tulips, daffodils, lilies and violets brighten the garden walks so that all the world and her people seem born anew in the coming of springtime and of Eastertide.

Many of the flowers that grow in our springtime gardens have a legendary significance, and it is interesting to correlate the events of the Resurrection with the flowers of Eastertide. Flowers beloved through legend appear on Easter cards, retelling the Easter story, and reminding of the wondrous miracle of the first Easter Sunday. Lilies are used in profusion on church altars and on greeting cards, and legend accounts for the Easter-time popularity and appropriateness of this flower.

Lilies are a symbol of purity and light. An ancient Judean legend tells that wherever the risen Saviour walked, white lilies sprang up in his footprints. Lilies are favored flowers for greeting card designs, and members of the Rust Craft Artists' Guild have portrayed them in graceful sprays before a church window, or encircling the figure of the Risen Christ.

The legend of the Dogwood Tree is radiantly portrayed on Easter greeting cards. Branches of the flowering dogwood are effectively pictured against soft pastel shades of blue, pink and lavender, and the cards include the legend, and your personal greeting. The legend reminds that the springtime flowering of the dogwood has remained a symbol of divine sacrifice and the triumph of Eternal Life. As surely as springtime and Easter come again, the dogwood blossoms with the season, and seems to bear out the promise of life renewed.

Tulips and daffodils are often used in Easter greeting card designs, and once again we can trace the legendary meanings of these flowers. In medieval times, the tulip was believed to symbolize the Resurrection, and we can easily see an early-day correlation to the occasion of Easter and the blossoming of the tulips. The daffodil, a flower often used to add beauty to greeting card designs, was early likened to the trumpet, the musical instrument most often mentioned in the Bible.

Violets are a symbol of steadfastness, and in today's greeting card designs violets and other flowers are pictured adorning the cross. It is said that early Christians added flowers to their drawings of crosses on the walls of the catacombs thus seeking to lighten memory of the cross as an instrument of the Saviour's death.

The egg, symbol of life, has an important place in Easter card designs and customs, and legend tells us that eggs are laid by the Easter rabbit on Easter eve. So it is that little girls and boys leave "nests" or baskets that they will find filled with colored eggs on Easter morning. The chicks, ducklings and bunnies who frolic about on Easter cards have appeared as beloved greeting card designs for many years, and are symbolical of the renewal of life in the springtime.

Easter takes its English name from the Anglo-Saxon *Eostre*, goddess of spring, whose festival was held every April. The word "paschal" (pertaining to Passover or Easter) derives from the French word "Pasques" for Easter, which in the beginning came through the Latin from the Hebrew name of Passover, the time of the sacrifice of the lamb. The Jewish Passover comes at about the same time as the Christian Easter, and is also a time for rejoicing.

In the beginning there was much disagreement as to the actual date of Easter, but the First Nicene Council, A.D. 325, finally decreed that Easter should fall on the first Sunday after the first full moon on or after March 21. The earliest possible date on which Easter may occur is March 22, the latest, April 25.

This year Easter is early. On March 25 the world and her people will be dressed in spring's finery to herald the joyous Resurrection.

In legends and in flowers the Easter story is told — and on Easter Sunday people from all walks of life will throng their churches to sing hymns of praise for the Saviour's rebirth. The happiness of the world is told in the stories, the prayers, the anthems, and the greetings of Eastertide.

*Printed here through the courtesy of Rust Craft Publishers, Boston, makers of greeting cards.

Churches Needed in Welfare Program

(From page 24)

that he considered it a wonderful idea, that he was happy to give it his blessing, and he would give all the active cooperation and personal participation that his schedule would permit. He said he would be with us in as many meetings as he could and would make every effort to send a personal representative when he could not be.

Such a committee, of course, will have no official denominational connection, since to do so might well defeat its purpose and will certainly eliminate the senator from any active cooperation.

The primary purpose of the committee is to furnish, through press mediums, and through mimeographed materials mailed directly to ministers and others, its findings. Also to arouse as much enthusiasm as possible concerning doing something about the problem through single meetings and short series of meetings in churches and obtaining a large number of individuals and churches to take the project as a prayer project.

On our committee at present are Charles Deitze, crusading young pastor of the First Christian Church in Henderson, Kentucky, Lou Brissie, southpaw relief hurler of the Cleveland Indians and myself, with Senator Kefauver as the ex-officio member.

Dr. Leach, editor of *Church Management,* is being invited to serve, and a complete list is expected at an early date and a meeting is planned sometime after the first of the year, at which time we hope that Senator Kefauver or a representative will be present.

If you desire more information, or a speaker, I'm sure *Church Management* will forward your request.

I'm impressed and hopeful about some of our governmental figures and I believe if we show alertness and willingness to cooperate right now while they are receptive, we and future generations will be blessed beyond measure because of it. Senator Kefauver is one of them.

BALTIMORE NEGRO CLERGYMAN HONORED

Baltimore—Dr. John T. Colbert, dean of Baltimore Negro clergymen, was honored here February 29 at a gathering of state and city officials, church, civic and professional leaders.

He is the first Negro to be a moderator of the Presbytery of Baltimore and to serve on the Baltimore Ministerial Alliance and the Council of Religious Education of Maryland.—RNS

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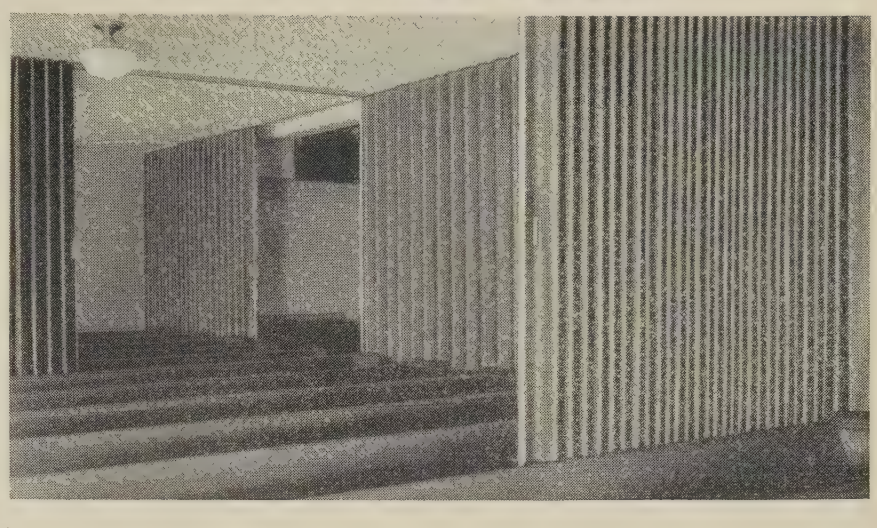

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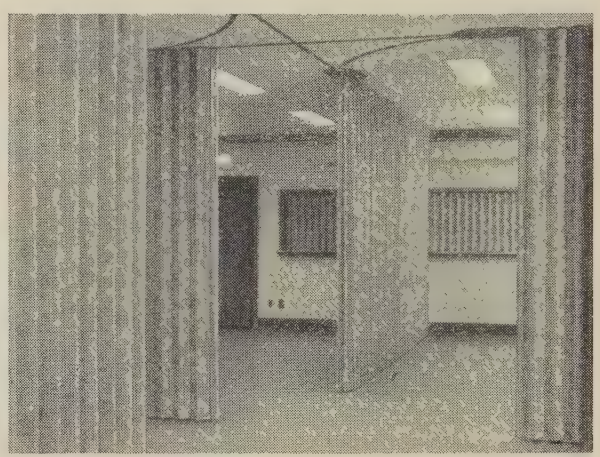

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THE CONFESSION OF SIMON THE CYRENIAN

I Bore His Cross

*by John C. Updegraff**

THE year is 60 A. D. The city is Rome. The locale is one of the secret meeting places of the followers of the Way. The occasion is the anniversary of the death of Jesus Christ. It had become the custom of his followers to gather on this anniversary each year and spend the hours during which he hanged upon the cross in meditation, witness and prayer. This year the observance is of special significance because Peter and John, two of the original disciples, are to meet with the Roman group. All present are citizens of Rome save Peter and John and the tall dark stranger with Rufus.

After a season of prayer those gathered speak a brief word of testimony and witness of the Christ whose servants they are. One speaks of courage supplied when persecution came his way; another of the companionship of his spirit during the hours of loneliness daily association with pagans forces on him; another explains what power of forgiveness the grace of his Lord had provided after unjust treatment by non-Christians, and so on throughout the entire company.

Peter and John speak as though the Master still trod the highways with them, as indeed he did. They are both aged men but the burden of the years falls from them as they tell of their Saviour, and their voices have the vigor and fire of youth.

All have spoken, save one, the tall dark stranger who accompanied Rufus. The leader of the meeting speaks to him, "Have you no word of witness to offer on this holy day?"

Glancing at Rufus, who nods reassuringly, the stranger rises to his feet and speaks in a voice surprisingly gentle for one so large.

"My name is Simon, my country Cyrene. I am of humble birth and have little to offer by way of testimony save 'I bore his cross' on that never to be forgotten day."

The group becomes electrified as glances are exchanged. Peter and John lean forward the more carefully to study this man Simon. The leader urges him to continue—"Tell us the whole story." Simon continues.

"Yes, I was the Simon on whom the unwilling burden of Jesus' cross was forced on the day of his crucifixion. I had gone with others in the city of Jerusalem to share in the excitement of the day. Three crucifixions! Usually the Romans were not so generous with their executions. I stood watching and wondering about these men who were soon to die. Others probably had the same thoughts as we stood by the side of the narrow path that led up Golgotha. Some stood with fright in their eyes, others shouted condemnation on the men.

As the little company neared the place where I stood one of the men stumbled and fell. Wonderingly I watched, and then suddenly felt the butt of a soldier's lance urging me into the street. I was being pressed into service and ordered to carry the fallen one's cross. Since one does not ever argue with a Roman soldier I lifted the cross from the criminal too weak to carry it. Raising it to my shoulder I walked on up the hill with the weight of the rough timber pressing against my cheek and into my shoulder.

As the company moved on up the hill I watched this man whose cross I carried. He looked at me and in his glance there was gratitude that needed no words to express. He had suffered much, across his back were deep lacerations made only by the cruel lash of the Romans, there were wounds on his head where, as we now know, the crown of thorns was forced by tormentors. As he thanked me strange emotions surged through my mind and heart. 'It is nothing,' I said, 'I carry heavy loads for days at a time.'

It was impossible not to wonder why this man was being executed. He was unquestionably a kind and gentle person. The others one could understand, they were vile and evil men truly deserving of their fate.

Beneath his gentleness there was a power that dwarfed even my great strength and size. He was still suffering, yet beneath that suffering one could sense the power of a triumphant spirit that no physical pain or suffering could defeat. Such a spirit dwarfed even his conquerors and executors. Those along the path must have sensed this power, too, for as they shouted their curses and jibes at him and the others, many fell strangely silent with half formed words on their lips as his eyes caught theirs.

With questions about this condemned one still unanswered, we reached the crown of Golgotha. Ordered to place the cross between the other two, I did so and stepped aside. I remained as near the activities as permitted. It is a grim business, this crucifying of men. But the soldiers went about it as men who know their business. This was not the first time they had executed criminals.

The two were taken care of first. Their foul curses echoed across the valley until the awful drag of the pain numbed them and stilled their voices. Jesus was last to be nailed to the cross. I marvelled at his calm—no screams—no curses. Even the rough soldiers were impressed. Finally the job was done. The crosses were then raised aloft and allowed to drop into the sockets with a sickening thud. It was only now that Jesus spoke, and then he uttered what seemed to be a prayer.

'Father, forgive them, they know not what they do.'

What manner of man was this who could pray forgiveness for such as these? Tortured, lashed, nailed to a cross, and still ask forgiveness? Wanting to ask 'Why' I stepped forward only to have the hard shaft of a lance force me back. In our day of cruelty and vengeance he who forgives is rare indeed; and he who knows the grace of forgiveness has a greatness and power that many never dream exists. Wonderingly I watched him drawn by the pathos of his face, amazed that there should be something about this one that would not let me go.

I heard his voice again, 'My God, my God, why hast thou forsaken me?' The loneliness and pain that had been his lot those last few days, a consciousness of betrayal by those who should have stood by him, forced this cry of forsakenness. Strangely, there awakened within me a desire to know more about this man. If there was only some way in which I could tell him of the response he had called forth in me—to ask his guidance in carrying forth what he could not finish, whatever that was. I think he knew of my feeling for I sensed that he looked down at me with some recognition. While thus occupied I heard him speak again.

'I thirst!'

*Minister, Central Christian Church, New Albany, Indiana.

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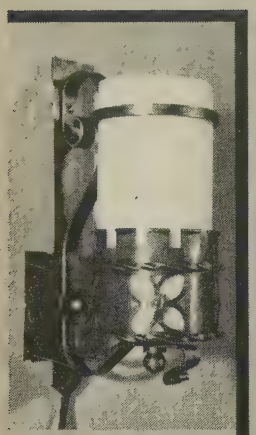

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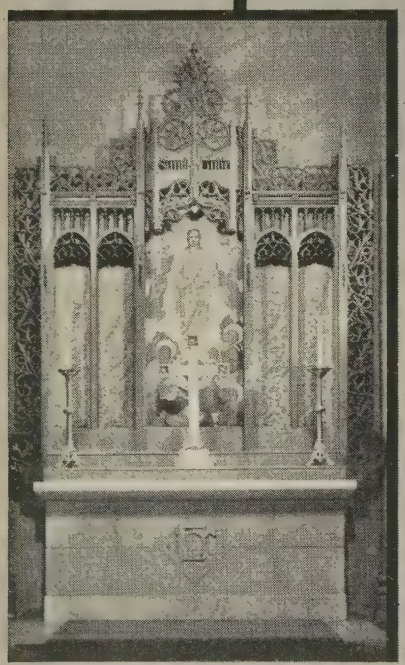

Altars

RAMBUSCH

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At least here was something I could do for this dying man, I could relieve his thirst. But even before I could move, a soldier evidently appointed for the task, held a sponge filled with vinegar to his lips. Strange, I pondered, that the expression of thirst in another should awaken such a thirst in me. A thirst that only knowledge of that which made a condemned man so fine and kingly could assuage. What made him appear to be Master of all even when dying? This I had to know.

To this day I hear that haunting cry. To this day I wonder how one who was Master of life itself, could thirst. Perhaps it was a thirst for response to his message. The same hunger and thirst that we know, as we bring to all who will listen, the story of Christ, and then see them turn away, unmoved and cold to the invitation to follow him.

It was long minutes before he spoke again. This time his head had dropped and his eyes caught a small group of mourners clustered together a short distance from the crosses. To this group, or rather to two individuals in the group, he spoke.

'Woman, behold thy son! Behold thy mother!'

The woman to whom these words were spoken stiffened and shuddered as she realized that this, her first born, was now disclaiming earthly ties with her. Now we know that this was as it should be, no one with as eternal a spirit as his could long continue earthly ties.

Long after this we sensed that a conversation was taking place between the two hanging on either side of Jesus. One of the thieves had demanded something of Jesus and the other was rebuking him with the words 'We receive just reward for our sins', then to Jesus, 'Remember me, Jesus, when you come into your kingdom!' To this we heard the Master answer, 'Today thou shalt be with me in Paradise.' The words sounded strange then, but even so they had a warmly comforting quality about them. A glimpse of that Eden of which every Jew dreamed—a land where beginnings and endings ceased, where there was only beauty and truth. Yes, a strange word to say to a thief, but one that was infinitely consoling, and in which we today take much comfort.

The next word of the Master 'It is finished' brought forth a low moan from Mary, his mother. I moved closer to her, thinking that I could speak a word of comfort to her and nearing the group I could hear her say to the young man beside her: 'It is finished, all finished. How great were the dreams I had when the angels sang on his birth night. The stars were so radiant that the Bethlehem hills shone as in mid-day, now even the mid-day had become dark. How bright the future seemed those days when cradling him in my arms I prayed the prayer of every Jewish mother, that this one should be the Redeemer of Israel. Now it is over, —gone—finished. Take me away, John. I can bear it no longer.'

The Redeemer of Israel! That was the secret of this humble one's power and majesty. Ah no, Mary, it is not finished, nor shall it ever be. That darkening afternoon so long ago I stood beneath the cross of my Master and dedicated my humble life to him. I would learn his story, I would tell it to all who would listen! The story of a man who had been born a king and died, still a king, at the hands of evil men, would ring from the hot sands of Cyrene to the streets of Rome itself. I would not let it die with him!

A whisper was heard from the cross —'Father into thy hands I commend my spirit.' This made everything fit together. One, who with his last breath could commend unto God his eternal soul in a quietness and confidence that bespoke an intimacy with God known to few, certainly knew why he came into the world and why he was dying!

My life from that moment on was dedicated to a single purpose—to know more of the Master whose life refused to end when his body hung lifeless from the cross, and to tell the world his story. Day after day, night after night, I could feel the impulse of a force not my own urging me to carry the message that burned in my heart to the world.

I sought out each of his followers. Peter and John, here today, sat with me for hours telling me the story as they knew it. I sought out his mother and listened in rapture to the story of his birth night, and those precious early years, and wept with her as the vividness of the last days overwhelmed us both. I talked with one whose mute voice had been released by the touch of his hand. I walked with one whose lifeless limbs had been given strength and movement by a word from his lips.

I grasped the strong hand of the one to whom on the Sabbath he had said 'Stretch forth thine hand' and withered fingers came to life again. I talked with teachers of the law, with Scribes and Pharisees and all who could help piece together the story of Jesus of Nazareth. Little by little I began to realize what he had been trying to tell the world, and why it was that he had to die.

Convinced that there was power enough in his life and teachings to redeem not only Israel but all the world, I launched out to tell his story. In our

Jewish community in Cyrene I began the endless witness.

Twenty years and more have passed since that day when an unwilling man of Cyrene was forced to bear the cross of a condemned criminal. The rough cross left its mark on me.

As I cross the burning sands of the deserts, as I lie down to rest in the chill of the evening, as I tread the highways of the empire, as I trudge the streets of cities, the weight of that cross presses against shoulder and cheek.

I bore my Lord's cross on that never-to-be-forgotten day. I bear it still.

Do you?"

SOUTHERN BAPTIST MEMBERSHIP GROWS

New Orleans — Membership in the Southern Baptist Convention showed a net increase of 293,609, or 4.1 per cent, to a total of 7,373,498 in 1951.

The figures, compiled by the Department of Survey, Statistics and Information of the Convention's Sunday School Board in Nashville, were made public here at the annual meeting of the Southern Baptist Press Association.

J. P. Edmunds, secretary of the statistical department, said the number of churches had increased by 501 during the year to a total of 28,289, a growth of 1.8 per cent. There are 16,362 full-time churches, an increase of 8.5 per cent. This was made possible by a decrease in the number of part-time churches. A total of 25,255 churches had pastors at the close of 1951.

Total contributions by church members rose 13 per cent over 1950 figures. Southern Baptists gave a total of $222,838,109, or $30.22 per capita, in 1951.

The value of Southern Baptist church property increased 18 per cent during the year, the total at the end of 1951 being $761,510,838.

Training Unions in the Convention added 113,765 members to total 1,554,660, while the Woman's Missionary Union reported 1,087,427 members in 1951 as compared to 1,033,479 the previous year. Brotherhood organizations in 5,729 churches reported an enrollment of 185,587 men as compared to 5,076 with 167,744 men in 1950.

Vacation Bible schools ministered to 1,770,418 children last summer.—RNS

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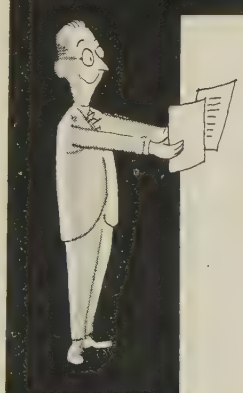

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MASTERY OF THE SPOKEN WORD

Putting Words Together

*by John Edward Lantz**

PUTTING words together in such a manner as to help people is the consummate test of an effective speaker. It is only by putting words together in various combinations that we are able to express our most complicated thoughts and our highest aspirations. In combining words into phrases and sentences the same guiding principle should be adhered to as in other phases of word usage, namely put them together in such manner as to convey the desired thought and feeling to the listening people. A close corollary, of course, is to put them together in such a way as to express adequately the heart and mind of the speaker himself.

Composition

The art and science of putting words together effectively is known as composition. This has to do with their combination into sentences and paragraphs so that they are capable of conveying an idea or a series of ideas to the listeners.

A sentence is the smallest unit of composition, as a word is the smallest unit of language. Fowler says in his *Modern English Usage* that a sentence in grammar, "means a set of words complete in itself, having either expressed or understood in it a subject and a predicate, and conveying a statement or question or command or exclamation" (page 523).

The manner in which words are put together determines the kind and length of the resulting sentence. There are five kinds of sentences of interest to speakers in the church—the simple, the compound, the complex, the loose, and the periodic.

The simple sentence is one with a single subject and a single predicate, perhaps limited by a few modifiers. Simple sentences express simple ideas. The compound sentence, on the other hand, is capable of expressing more complicated thoughts and feelings. It consists of two or more simple sentences connected by coordinate conjunctions. The complex sentence is capable of expressing still more discriminatory shades of meaning, and consists of a simple or a compound sentence modified by one or more dependent clauses. The complex sentence subordinates one or more ideas to a principle one.

The loose and periodic sentences are in a different category from those previously defined. They are especially useful for the speaker. The loose sentence is one in which the main idea comes anywhere except at the very end. It is loose in construction and hence has a restful, easy-going effect upon the listeners. The periodic sentence, on the other hand, is one in which the main idea comes at the very end and thus tends to produce an intellectual and emotional climax. A good illustration of a periodic sentence is found in Philippians 4:8:

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue,
And if there be any praise,
Think on these things.

The above sentence is complex as well as periodic. It is complex because of its subordinate clauses and periodic because all the dependent clauses precede the principle one, thus placing the main idea at the end. Periodic sentences generally have the strongest words, as well as the principle idea, at the very end in order to produce a powerful intellectual and emotional impact upon the listeners. They provide power and strength to composition and produce a strong, dramatic effect.

Composition has to do also with the selection of words. They can be selected to produce narration, description, exposition, or argumentation; prose or poetry; sermons, stories, or essays. Words are capable of producing these various types of compositions, depending largely upon their selection and arrangement. Selection has to do with the appropriate choice of words, the choice depending upon the effect the speaker wishes to produce upon the listeners. The intellectual, the emotional, the rhythmic, and the sound effect all need to be considered in selecting words for effective composition. As Jonathan Swift said, "Proper words in proper places make the true definition of style."

Words to be spoken need to be put together somewhat differently from those to be written. The spoken word has a composition peculiar to itself. Since it is fluent in delivery it is necessarily transient in nature. When one person speaks a barrage of words to others, he should be aware of the fact that some of them may not be heard, heeded, or understood by his listeners. Therefore he should use frequent repetition and restatement as well as frequent summaries, for if a listener misses a word or a series of words he may miss the main idea of the speaker. If he misses it, he misses it without any recourse of recovery except as the speaker repeats, restates, or reiterates essentially the same idea again as he goes on delivering his discourse.

A listener who fails completely to get the message of the speaker may occasionally have another recourse open to him. He can do as a poor fellow did who slept through a speech my father-in-law gave. At the conclusion of the service, this good brother came forward and complimented my father-in-law on his fine speech and then asked if he might have a written copy of it to study more carefully!

The written word, however, is received differently from the spoken. In reading the reader can stop, go back and reread any sentence which he has read previously. He cannot do the equivalent of this in listening, because he cannot stop the speaker. Thus the speaker has to do for the listener what the reader can do for himself. Consequently, the written word should ordinarily have a tighter construction than the spoken. It does not need such frequent repetitions, restatements, reiterations, and summaries.

Rhythm

Rhythm is a desirable quality of composition. It is achieved by putting words together in such a way as to produce a flow of musical and harmonious cadences upon the ears of the listeners. Rhythm is the effect produced by a fairly regular repetition of auditory or kinesthetic stimuli. The use of rhyme and alliteration are ways of accenting rhythm, in fact the very words rhyme and rhythm themselves are closely akin to each other in meaning.

There are as many different ways of putting words together rhythmically as there are different individuals. Each person must cast his words in his own mold, and this mold in turn determines his individual rhythm and style. A person's rhythm should never be more accentuated and pronounced than his meaning, but rather subordinated to it. One method, certainly, of achieving rhythm is by the alternate use of short and long sentences, but just how short

(Turn top age 34)

*Minister, Lowell Heights Methodist Church, South Bend, Indiana, and professor of speech, Salvation Army College, Chicago, Illinois.

Chancel, First Presbyterian Church, Wilmette, Illinois, Architect, Stanley M. Peterson.

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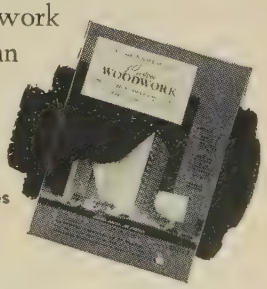

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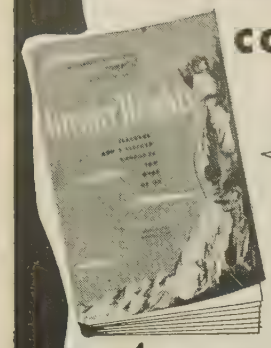

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GIVING A GREAT BOOK A CHANCE

This Is A Book Talking

by Nellie F. Sieplein

A telephone order from the Calvary Presbyterian Church, Cleveland, Ohio, brought us orders for 135 copies of the book "Strengthening the Spiritual Life" by Nels Ferre. An order such as that is unusual and we wanted to know more about it.

We found that the book was being used as a basis of study by the Women's Guild Prayer Fellowship under the direction of Mrs. W. R. Sieplein, chairman of the Spiritual Life Committee of the church.

We find that the book was discussed by the minister, Dr. John Bruere in a Sunday sermon. He urged that members of the congregation read the book. Next, posters carrying his recommendation were placed at the book exhibit. Many men and women responded to the minister's suggestion with great spiritual profit to themselves and their church.

This particular paper was read from the inside of a large facsimile of the book by Mrs. D. W. Barr. It was a unique and constructive way of presenting a review.

AS you can see from my cover, I am called *Strengthening the Spiritual Life.* Perhaps that scares you. Perhaps you will say that you already have a book. Perhaps you will say that you have a number of religious books, and if you are really truthful, you will add that you have not had time to read them all — just dipped into some of them! Well, you are not unique in this respect. Many good people have the same failing. If you could only hear what the poor books say when they are relegated to the living room table under a pile of current magazines, uncared for, unread, you would dust them off and give them honorable station between good-looking book ends.

Well, you can't do this to me! I am not the kind of a book that takes such treatment without a protest.

First, I would not look well hemmed in by a pile of latest novels or detective stories; *second,* I will not be pushed to one side waiting for an auspicious time to be read—it is my thinking that the auspicious time never comes; *thirdly and positively,* I do not care to be brought out to sit beside a dusted-off Bible on the day the minister comes to call. The Bible is my good companion, and we both deserve the best place in the house.

Do you know what I would like best? I'd like a place on your bedside table. That's where I really belong. I take it your Bible is there already, so give me a place beside the Good Book. Between us we will make your life happier. I can be really helpful. If you are wakeful during the night, and there are many of you who find it hard to sleep soundly after the turmoil of a busy day, I can show you how to relax and go off to sleep as peaceful as a tired baby. The author of me, Dr. Nels Ferre, thought up a lot of things that he wants me to share with you, during his sleepless hours. Did you know he spent years of his life on a sick bed? Yes, he did. He tells you about the years of pain and how God helped him.

He says: "during the years of sickness when I could not sleep I discovered the joy and strength of praying at night. My Christian mother once overheard me praying in utter discouragement, 'Dear Lord, if ever Thou wilt have me well and use me again, Thy will be done; if not, Thy will be done, anyway.' 'Nels,' said my mother, 'that's no way to pray. Thank him and praise him, thank him and praise him.' This I did, and have been doing and I gain strength from it. Come what may, the Lord is to be thanked and praised." That is what my author said, and he is right.

He is an interesting man, my author. Dr. Nels Ferre is from Vanderbilt University School of Religion. He has a pretty wife and four lovely children. The two elder ones look ready for college. He has a happy smile and all the family copy him. You can see their pictures on the back cover of my book.

Now look at my title: *Strengthening the Spiritual Life.*

How do we strengthen the spiritual life? We all know it needs this strengthening. Dr. Ferre says that the greatest challenge today is to breathe

vitality into our spiritual lives. Our religion should be the most vital thing in our lives, and unless we strengthen the life of the spirit, we have no real hope.

Times need religion, *not because nothing else is left,* but because *there is nothing better.* Dr. Ferre suggests a simple formula for strengthening the spiritual life. He calls it the "divine formula" and uses three words. They are well worth remembering — WORSHIP, WORK, WAITING.

A minister in one of our big city churches was so taken with Dr. Ferre's little book that he preached a sermon on it, using the three words over and over. He said, too, that he wanted one hundred persons in his church to read the book, *and that if one hundred persons would read and study the book,* there would be a tremendous upsurge of spiritual life in his church. One wonders if his people realized the importance of his request? I'd like to find out some day, IF one hundred persons in that church *really* did try to live by Dr. Ferre's formula! What vitality would be put into that church program!

Somehow I have a conviction that the persons who heard the minister's request took it to heart, and will sincerely try to strengthen their own spiritual lives, and in so doing, uphold the hands of their minister.

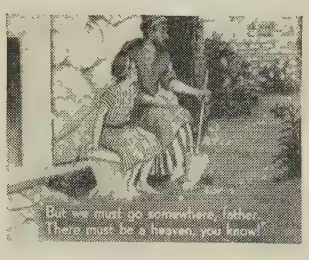
But one thing. *They must learn to be vocal about it,* says Dr. Ferre. They must not expect the minister to sing solos, if they are not willing to be a chorus. No minister can be a prima donna and have a strong church; he needs a chorus of many voices to carry the refrain. And when the members of his church unite in worshipping God with all their might, working for Him with all their strength, and dedicating their lives to his service, spiritual life will be so strengthened that not only the church, but the community, the nation and the whole world can be transformed.

I am only a little book, modestly clothed in good solid blue for truth, trimmed in white for purity. I can boast of but sixty-three pages, but each one is full of spiritual thoughts to lift your heart to God in thankfulness that you are being given this blessed opportunity to witness to your own faith in prayer. As you are helped, others will find strength and serenity from you, and all life's values will be changed.

I am only a little book, but I ask you to read me carefully and prayerfully, and be willing to tell others what *strengthening the spiritual life has done for you.*

Good-bye. I'll be seeing you from the bedside table!

Visualize the Miracle of Easter for Your Primary, Junior Groups!



THE WHITE LILY
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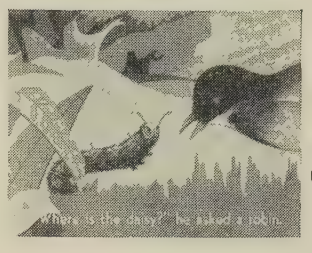
A truly inspiring story of Easter skillfully woven about the wonderful experience of the gardener Nathan and his son Benjamin who learn of the Resurrection of Jesus and life eternal. The story is based on the legend about the White Lily which appeared on Easter morning where only red lilies had grown before. The legend is premised on the Biblical facts of the Easter story.

This filmstrip is intended for use in the church school program at Easter to help children realize the miracle of Easter, the reason for Lilies at Easter, and to guide them into a wonderful worship experience. (Permission to adapt this story was granted by Pilgrim Press.)

A851-1 The White Lily (A legend) with captions and textframes.....$6.50
A851-2 The White Lily (A legend) without captions and textframes, but with reading script.....$6.50



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An enchanting tale of a loveable fuzzy brown caterpillar that will capture the hearts of all. This is the story about the lazy caterpillar who took a long journey to the maple tree to find a place for his winter nap. When he arrived there, he found his friends, the plants, all "dead." After a nap in his cocoon, the caterpillar awakened one day and rejoiced to find himself a beautiful butterfly and his friends all alive again.

This filmstrip will prepare young children for the story of Easter. It is excellent for use in the Spring to tell the story of the little plants as they come to life and bring new happiness with them. (Permission to adapt this story was obtained from the Christian Board of Publications.)

A851-3 The Caterpillar's Journey, with captions and textframes.....$5.00
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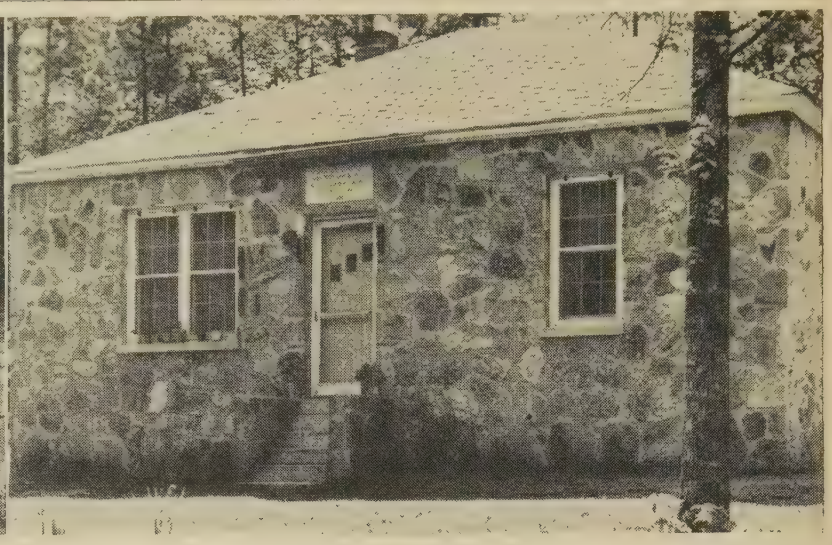
Dr. Lloyd C. Kelly, Founder of the Mountain Preachers' Bible School



These Attractive Cottages Finished in the Interior With Upson Strong-Bilt Panels House the Students

THEY REVIVED THE BUILDING BEE

700 Volunteers Erect Preachers' College

RECALLING the early days when neighbors gathered to help settlers clear the land and build log cabin homes, Southern Baptists from seven states assembled recently at the Clear Creek Mountain Preachers Bible School near Pineville, Kentucky, for a real old-fashioned house-raising bee which climaxed the institution's silver anniversary celebration.

But the 1951 building project was a far cry from the original pioneer community cooperative effort. Instead of a handful of friends gathering to fell trees, hew logs and spend several days putting and raising them into place, some 700 volunteers arrived in cars and trucks to build 19 cottages for the school's student preachers in one day. Modern construction methods were employed on a mass scale.

Seasoned lumber from nearby dealers' yards, giant size interior wall panels and modern kitchen and bathroom fixtures were hauled up Holly and Bear Mountains as truckers negotiated slippery, narrow roads. Electric power saws hastened the task of cutting uprights, studding, headers and rafters and the Cumberland Mountain cove resounded to ringing hammers, buzzing saws and truck horns as the work continued from dawn to dusk.

The new cottages bear little resemblance to the mud-caulked, greased-paper window pane cabins of frontier days. The one-story frame dwellings are faced with native Kentucky stone and each has two bedrooms, living room with dining space and a modern kitchen and bath.

Organized by groups and associations, the volunteers worked under the supervision of construction foremen. Some were experienced carpenters, electricians and plumbers; others were preachers, students, teachers, and business and professional men. The cottages were built at a cost of $3,500 each and much of the materials were donated.

To supervise the installation of the giant size wall and ceiling panels in the cottages, four representatives of The Upson Company of Lockport, New York, were on hand for the house-raising. Averill E. Calver, director of advertising and public relations, and Wallace D. Soderholm, of the public relations department, arrived from New York City and Lockport by plane and train respectively. Charles G. Ostertag, South Atlantic Division manager, and Fred L. Cannon Jr., sales representative, motored up from Atlanta, Georgia, to instruct the foremen in applying Upson Strong-Bilt Panels made by the world's largest manufacturer of laminated wood fibre panels for full-wall, dry-built construction.

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Dr. Lloyd C. Kelly, founder of the Clear Creek Mountain Preachers Bible School 25 years ago while serving as pastor of the Pineville Baptist Church, regarded "House-Raising Day" May 4 as one of the happiest in his career and said he had always foreseen the day when all his plans for the school would materialize. Dr. Kelly established the Bible School in a cove in the Cumberland Mountains as a "haven of recreational, educational and spiritual uplift."

Dr. Kelly's first class numbered 12 mountain boys who attended for two weeks. In 1927, there were 22 students and the study period was doubled. By 1944, the sessions covered the four-month period from January to May and the course was increased to eight

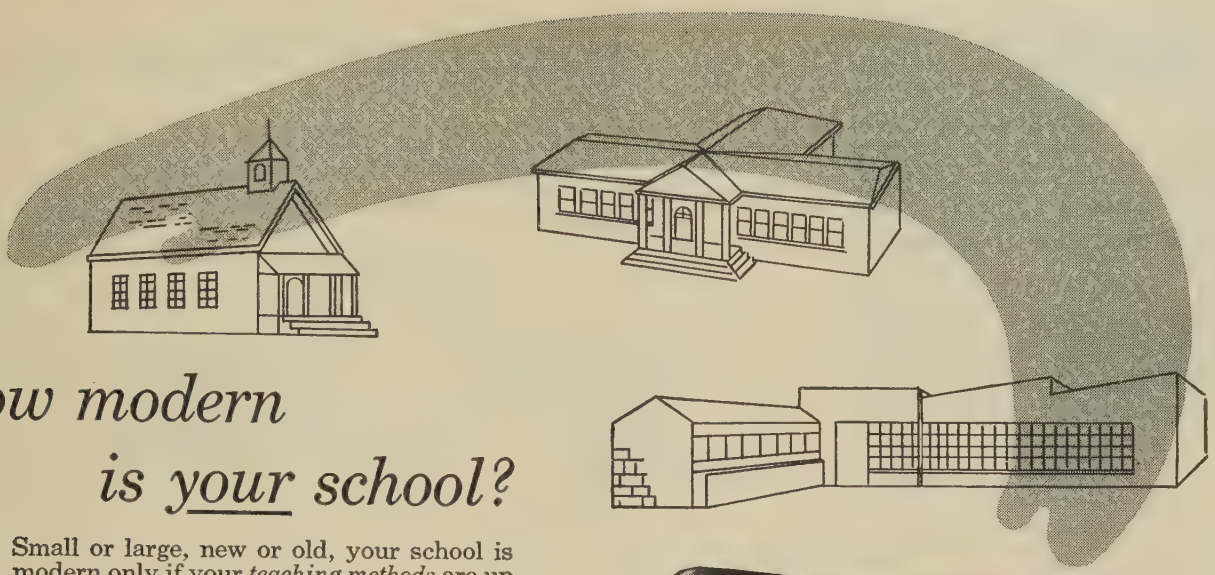
(Turn to page 42)

Putting Words Together

(From page 30)

and how long and in what combination depends upon the person using them, upon the subject, the congregation, and the occasion.

Henry Ward Beecher used sentences in speaking which varied greatly in length. In his Edinburg speech he used sentences which varied from four to seventy-nine words, alternating short ones with long ones. Such a use of sentences is a mark of mature composition and demonstrates the ability to put words together into connecting sentences which produce a rhythmic and satisfying effect upon the ears of the listeners.



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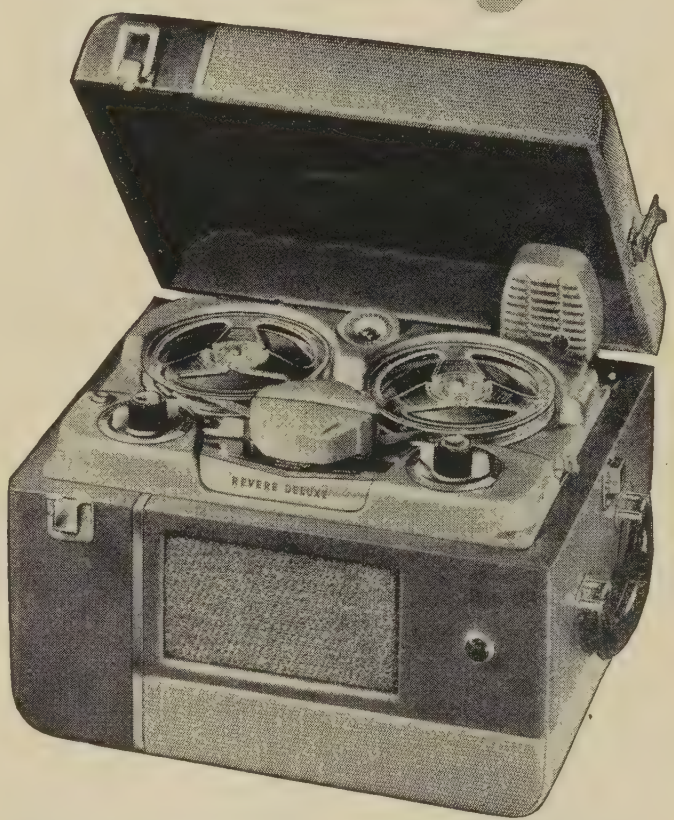

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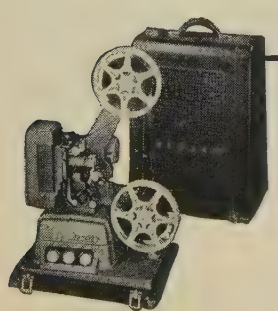

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To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target. "Pennies from Heaven" will not be showered on the minister at 65, but a planned program can be arranged that will work.

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Spring bursts today,
For Christ is risen and all the earth's at play.

— Christina Rossetti

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Instrumental Prelude: "Exaltation" — Clarence Dickinson
Organ, harp, violin, violoncello

Processional: "Easter Flowers Are Blooming"—Ouseley
The combined choirs. (The congregation is requested to remain seated, and is invited to join in the singing of the hymn.)

Hymn: "All Hail the Power of Jesus' Name"—Holden
(First stanza only, remaining seated.)

Invocation

The church will be in darkness for silent prayer during the tolling of the thirty-three strokes of the chimes, representing the years of our Lord's life in the days of his flesh.

Procession of Lanterns

Girls from the Sunday school of the church, robed as Fra Angelica angels, in silent procession, bearing lanterns representing him that was "The True Light, which lighteth every man that cometh into the World."

Chanted by the Choir: "He Shall Give His Angels Charge Over Thee"

Brief Talk on the Nature of the Service

The Prologue

Solo: "My Master Hath a Garden"—17th Century Dutch; arr. Gwyther

The Story of the Birth of Christ

Scripture Reading: Matthew 1:20-25

Semi-Chorus: "What a Wonder!"—Lithuanian Carol; arr. Dickinson

The Infant Jesus

Scripture Reading: Luke 2:15-16

Two-Part Choir: "She Kneels By the Cradle"—Lucinna Jewell; words, Katherine Tynan

The Flight Into Egypt

Scripture Reading: Matthew 2:13-14

Chorus: "O'er Her Child the Virgin Weeps"—Old Breton Carol; arr. G. C. Martin

The Childhood at Nazareth

Scripture Reading: Matthew 2:19-23

Junior Department: "At Work Beside His Father's Bench"—Carol from the Tyrol (1610)

Semi-Chorus: "By Nazareth's Green Hills"—J. Frederick Bridge; words, Lady Anne Lindsay

The Ministry of Christ

Scripture Reading: Matthew 18:15-17

Unison Chorus: "Christ's Enchanted Way" (Probationers) — Old German Tune; words, Thomas Tiplady

The Prophetic Christ

Scripture Reading: Luke 13:34-35

Offertory Chorus: "Jerusalem, O Turn Ye" ('Gallia')—Gounod

The Passion of Christ

Scripture Reading: Story of the Crucifixion, selected from the Four Gospels.

Hymn: "Go to Dark Gethsemane"—Redhead
(Stanzas 1, 2, 3—Congregation standing.)

The Triumph of Easter

Scripture Reading: Matthew 28:1-7

The Angels at the Tomb: "Fear Not, For He Is Risen!"

Chorus: "In Joseph's Lovely Garden" —Spanish; arr. Dickinson

Chorus: "By Early Morning Light" —Trad. (1675), arr. Reimann-Dickinson

Hymn: "Crown Him With Many Crowns"—Elvey
(First stanza only — Congregation standing.)

The Ascension of Christ

Scripture Reading: Luke 24:50-51

Chorus: "Unfold! Ye Portals Everlasting!" ('Redemption')—Gounod

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Recessional: "The Light Along the Ages"—Tours; words, Tarrant

Benediction and Silent Prayer

Vesper Orison on the Chimes

THE JESUS OF HISTORY

He Is Risen — He Goes Before You

*by Erle Howell**

EASTER is kept in commemoration of God's greatest triumph, the sequel to earth's direst tragedy. The background of the drama of Easter, lies far back in human beginnings. The conflict was born when man, fully forewarned, chose a course of conduct at variance with that of his heavenly Father. The drama heightened when God so loved the world that he resolved to give his own son that his rebellious children might not perish.

That Jesus came into the world and was born in a manger, is the occasion of Christmas. How he went about doing good and never slackened his search for the lost, is a matter of history. The crucifixion, burial and triumph over death, is the meaning of Easter.

The New Testament portion of the ageless drama proceeds as a group of people, filled with heavenly hope and fascinated by his personality, come to love him passionately. Assured of his motives, and their faith increasing with every word he speaks, they confidently expect him to usher in the kingdom.

The conflict stands in a new light when others, with personal and worldly ambitions in jeopardy, begin to hate him. The nature of the struggle grows more apparent when those who hate contrive to bribe one of his disciples to betray him into the hands of the soldiers of Rome.

The suspense becomes more gripping as one witnesses the mockery of the trial, the eagerness with which the Sanhedrin listens to the false accusations, and the uncertainty of Pilate whose face-saving vacillations permit the issues to be decided by an infuriated mob. The world stands in horror when the greatest friend of man is nailed to a cross where he dies, not for wrongs of his own, but the sins of the world.

This was earth's direst tragedy!

Victory bursts forth unexpectedly in the early morning of the third day when certain of his disciples, approaching the tomb to anoint the body, hear the unbelievable words, "He is risen from the dead. He goeth before you into Galilee."

This is God's greatest victory!

The statement, "He is risen from the dead," leaves no doubt as to its meaning. A person may arise who has only slept normally. Having found rest thus, one rises refreshed. But this one rose from the dead. He had been put to death by the cruel piercing of Roman nail and spear. They had seen his lifeless body hanging upon the cross. Certain friends had tenderly taken it down and laid it in Joseph's tomb. Then with amazing foresight, soldiers had placed

*Associate minister, First Methodist Church, Seattle, Washington.

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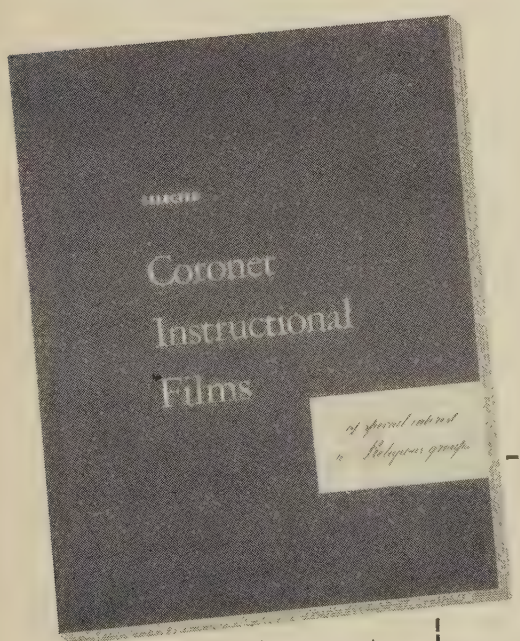

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upon the door the seal of Rome. No unauthorized person dared, under pain of death, to touch that grave.

By every human evidence he was dead. His spirit had departed and his body left without life. But on Easter morning, when devoted disciples approached the place, they found the grave empty. With amazement they heard the words of the glorious one who sat at the entrance to the tomb, "He is risen from the dead!" The import of those words has overwhelmed all opposition until this day, and will so continue until men accept the redeeming power of the resurrection.

Let not one overlook the other part of the message delivered to the perplexed disciples upon Easter morning. Not only was it said, "He is risen from the dead," but the speaker continued, declaring, "He goeth before you into Galilee." Having heard these words the disciples lingered in the vicinity of Jerusalem until they had received many unmistakable evidences of his resurrection. Then, following him into Galilee, 500 of them witnessed an amazing sight. He who, after death and burial, had stood in their presence, counselling with them, was taken up out of their sight.

The magnitude of his victory, not yet apparent, continues to unfold and will not cease to grow until all men behold the glory of his final triumph.

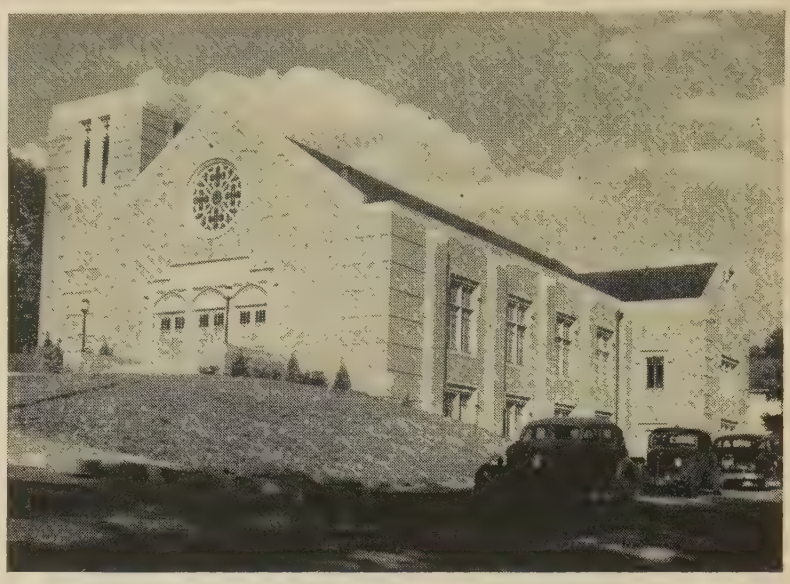
He will never cease to go before us. In every experience of life, however tragic or sublime, he is far ahead of his followers. He goes before in love. "Greater love hath no man than this, that he lay down his life for his friends." Isaac Watts, the hymn writer, caught the implications for a richer life for man in the love of Christ when he wrote the lines of his greatest hymn. He says, "Were the whole realm of nature mine, That were an offering far too small; Love so amazing, so divine, Demands my soul, my life, my all!"

Jesus goes before in suffering. As one, in imagination, takes his stand with the disciples against Golgotha, and beholds the majestic calm with which God's Son endures the cross, he catches something of the magnitude of the Lord's capacity for suffering. Then one again joins Isaac Watts, "When I survey the wondrous cross on which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride."

The Lord also goes before his people in death. Having suffered the agony of bodily torture and spiritual sorrow which made this the saddest hour in human experience, he calmly looked into the face of the Father and expressed his willingness to die in the words, "Father, into thy hands I commend my spirit." Aware of the completeness of his consecration and the humility with which he endured the cross, the heart once more sings with Watts, "Forbid it Lord, that I should boast, Save in the death of Christ my God: All the vain things that charm me most, I sacrifice them to his blood." Having witnessed the manner in which he precedes us in death, one can share the confidence of the Psalmist who declared, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Jesus precedes men in the conflicts of modern life. It was reported that he was tempted in every way as we are tempted, yet, without sin. With him to help along the way of temptation, certainly modern man can be victorious. Paul stood upon this faith when he wrote, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able."

(Turn to page 40)



FIRST CHURCH OF THE NAZARENE, EAST LIVERPOOL, OHIO

Two Building Problems

Slope and Underground Stream

THE new $250,000 First Church of the Nazarene in East Liverpool, Ohio was dedicated on Sunday, May 13, 1951, terminating a five-year church building program. This structure is 112 feet long and 68 feet wide, with a seating capacity of 800 people for a single church service.

In 1946 the trustees of the First Nazarene Church started to look for possible building sites for their new church. Since East Liverpool is extremely hilly, very few satisfactory sites were available. The trustees were confronted with the problem of building a downtown church with adequate parking facilities, and yet their budget would stand payment for only a moderately priced lot. After an intensive canvass, the trustees agreed to purchase a building site two blocks from the business center of East Liverpool, notwithstanding the fact that this lot was located on a hill with an eleven per cent grade. After the lot was purchased, the building committee then employed Robert F. Beatty, architect, to design their new church. The church was to accommodate approximately 800 people and to contain Sunday school and rest room facilities with the provision for a future Sunday school wing. It was to be of simple, straight-forward design with little architectural embellishment due to the limited budget.

After the architect had been employed, it was discovered that a small underground stream, approximately twelve feet below the surface, ran directly under the center of the proposed church site. In addition to this stream, another problem existed whereby all the area to be occupied by the church with the exception of the front ten feet, would be on filled ground, with the fill twenty-one feet deep in places. Because of the underground stream, the filled ground, and the steep approach to the site, it was not considered practical to con-

struct a basement. It was agreed that the church would be built on a foundation consisting of concrete piles on which the superstructure would be erected. As a basement could not be built, the ground floor level from the level side street was to serve as a Sunday school area, while the church proper would be entered from the front street. By locating the church's first floor twelve feet above the basement floor, it was found that by the installation of three steps the main approach could be made from the main street. The basement contains Sunday school rooms, offices, rest rooms, and a heating plant. The first floor consists of a narthex, sanctuary, chancel, minister's study, choir room, and a tower room. A small balcony accommodating 100 people is provided over the narthex.

Provisions have been made for an additional Sunday school wing, which will be fifty feet by seventy-six feet. Plans are under way to add this section to the church within the next few years.

The exterior of this building is of buff brick, trimmed with Indiana limestone. All windows, pilasters, and masonry openings were designed for Roman brick twelve inches long in lieu of the standard eight-inch brick. By using the Roman brick it was possible to avoid cutting brick, and it also proved that the bricklayers could lay a Roman brick for approximately the same price as the standard brick. This reflected a material savings in the cost of masonry work.

The interior of the church is of fireproof construction with the exception of the roof which is 2″ x 5″ tongue and grooved, beveled edge, select fir planking. The steel trusses supporting the roof are encased with wood and finished a light oak stain, the same as the plank ceiling. The sanctuary and narthex walls are plastered and the balance of the walls throughout the church are of glazed ceramic tile. The chancel and narthex are oak paneled to match the oak trim used throughout the church. The heating system consists of two gas-fired steam boilers. One is used to provide radiant heat for the Sunday school area, while the other is used to provide heat for the convector type radiators recessed in the walls of the church. Four sets of steel stairs are provided between the Sunday school area and the church proper.

The church is constructed in such a manner that when the Sunday school wing is constructed at a later date the entire side wall of the sanctuary can be opened, thereby providing additional seating for 200 people.

The architect for this church was Robert F. Beatty, A.I.A., East Liverpool, Ohio.

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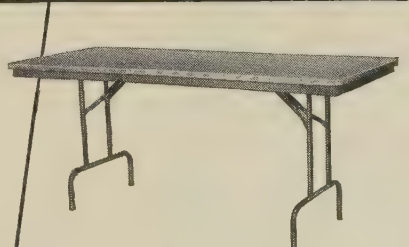

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He Is Risen

(From page 38)

Jesus goes before his people in the complex problems involved in daily human relations. As he sat with his disciples around the table at the last supper, on that evening when he was betrayed, Judas arose suddenly and left the room. Observing the move, and knowing full well what was to follow, the Lord said to the remaining disciples, "A new commandment I give unto you, That ye love one another, as I have loved you." This is the keynote in all relations between man and man. Individuals never can live together in peace and fellowship until they learn to love one another. When the Master prayed for his enemies, "Father, forgive them," he was far ahead of his disciples in love.

The Saviour goes in advance of the world in his teaching regarding the proper relations between groups. Take for instance the struggles between industry and labor. When he said the laborer is worthy of his hire, it were as if he spoke directly into the heart of one of America's greatest causes of tension. The need to recognize that a man who works, whether with hands, brains, or spirit, is entitled to reap the results of his effort, is fundamental in the most perplexing problems of this day. It needs to be recognized that the man who plans, organizes and directs the affairs of a vast enterprise also works. In the spirit of this simple statement of Jesus is the answer to the problems between labor and management.

The Redeemer of the world has not failed to lead the way in peaceful relations between nations and races. When he related the parable of the Good Samaritan he summed up the saving philosophy the practice of which will enable men eventually to live together in peace. The plain facts are that the race or nation is worthy which seeks, not for selfish gain, but to give a cup of cold water to another in need.

Seasonal Prayers

*by J. Richmond Morgan**

A LENTEN PRAYER

O Thou who didst ordain our lives to be so strange a mingling of joy and sorrow, of hope and despair, grant that in this quiet Lenten Sabbath morning hour of worship we shall transcend our momentary fears and failures as we enter fully, completely and without reserve into the happiness of conscious fellowship with Thee.

Unite our hearts in love and loyalty to our common Saviour, and may we continue to be one in our gratitude for His gift of redemption and in our determination to know and do His true and holy will.

Through Jesus Christ our Lord. Amen.

PALM SUNDAY

O Lord and Master of us all, as Thou didst enter into the rebellious city to suffer and die for us, enter into our hearts and subdue them wholly to Thyself. As in the distant past Thy faithful servants did hail Thy coming and spread their garments in the way, may we be ready to lay our needs and offerings before Thee.

When the long journey of life is over, in Thy great mercy grant that we may be among those who shall sing Thy eternal triumph and bear in their hands the palms of victory and crown Thee Lord of all.

Amen.

PALM SUNDAY

Eternal God before Whom the ages pass, and to Whom all the thoughts of man are known, help us to understand that Thou art enthroned above all time and will finally bring everything into captivity to Thyself.

As we think again of Thy triumphant entry into the ancient city, may we see in that bygone experience the herald of Thy perpetual triumph over all the habitations of man.

We fling wide the gates of our spirits and pray that Thou wilt enter and take control.

May Thy coming be blessed with hope and happiness as we unite in singing "Hosanna in the highest; blessed is He that cometh in the name of the Lord."

Amen.

GOOD FRIDAY

O Lamb of God who hast called us to the way of blessedness and peace, and in the suffering and death of Thy Son, our Lord and Master, hast taught us that the way of blessedness may be by the cross, and that the cost of peace may be the crown of thorns.

We would learn the lesson of this dark day, and like our Master we would take up our cross in the strength of His patience and the constancy of His faith.

As we earn such fellowship with Him that we may know the secret of His strength and see in our darkest hour the shining of the eternal light.

Through Jesus Christ our Lord. Amen.

EASTER

Eternal God, Lord of Life and Conqueror of Death, out of the uncertainty of our days we look to Thee, the Constant and the Unchangeable.

The deepest needs of our hearts impel us to Him who brought life and immortality to light in the gospel. As we gather around His empty tomb may we be deeply assured "That life is ever Lord of death and Love can never lose its own."

O Thou who didst entrust us with a life whose issues are rooted in eternity, may we know the power of that life and death which this day celebrates.

May the spirit which led Him to the supreme sacrifice and the superb victory be ours in our battle for the right.

Through Jesus Christ our Lord. Amen.

POST EASTER

O God Most Wonderful, who in Thy Son art ever near, we stand to bless Thee for every evidence of Thy love and goodness.

In His promise, "Lo, I am with you always" may we be freed from all doubts and fears.

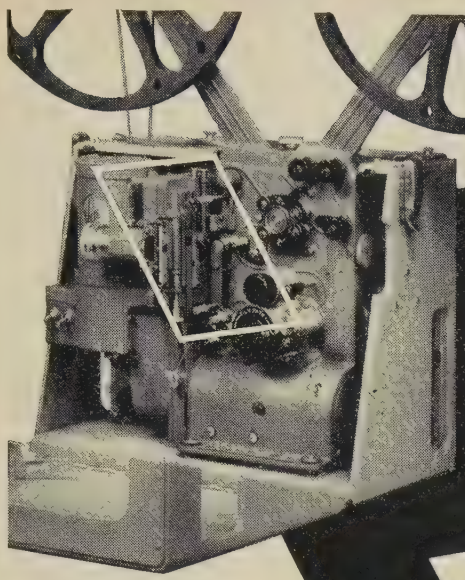
In His resurrection may we find hope for the rebirth of all things great and good that mankind at its best does so deeply desire.

May the radiance of His presence be upon those here assembled, and in its glow may we know His promised peace.

Through Jesus Christ our Lord. Amen.

(Turn to page 42)

*Minister, First Congregational Church, Peru, Illinois.



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Seasonal Prayers

(From page 40)

PRAYER AS WE ENTER GOD'S HOUSE

Eternal Father, as we meet in Thy house, may we become receptive to Thy spirit and responsive to Thy presence. Open the doors of our hearts and unshutter the windows of our souls that darkness may wane before Thy light, fear make room for faith, and cowardice vanish before our newborn courage. In Thy mercy not only forgive our follies but empower us anew that we may return to life to become more than conquerors. Because we have stood face to face with Thee in the worship of this hour may all life be fairer, our friendships steadier and stronger, and all the dear and intimate fellowships which unite us become deeper and lovelier.

Through Jesus Christ our Lord. Amen.

FOREFATHER'S DAY

O God, our Refuge and Strength, who hast helped Thy children in every generation, regard us as we pay our homage of worship and as we bless Thee for all that we have received from our venerable forebears. We stand before Thy altar in glad and grateful memory for all the traditions we have inherited, and for all who by their sacrifice made possible the high privileges of freedom and worship, the satisfactions of plenty and the gift of peace. Our Father's God, to Thee we offer this service of memorial in the name of our sacrificed Saviour. Amen.

Volunteers Erect College

(From page 34)

months. Courses ranging from one to four years are offered and the school is the only one within the boundaries of the Southern Baptist Convention open to boys and men whose age, educational background or family responsibilities prevent their entering any other existing educational institution. Twelve veterans and their families occupy cottages in "G.I. Town."

Gordon Mode, promotional director of the faith project, conceived the house-raising day program.

Clear Creek Mountain Preachers Bible School had an enrollment of 163 students during 1950-51. Some 2,500 men and women students have attended the school during the past quarter of a century. Courses include Christian doctrines, sermon making, pastoral offices, evangelism, missions and even such academic subjects as English. It is a school for undergraduate students on grammar and high school levels and some go on to regular colleges.

A SERMON ON PERSONAL STEWARDSHIP

Conserving the Fruits of Faith

*by John E. Huss**

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—John 10:28.

DR. JOHN R. SAMPEY will always be a great name in Southern Baptist history. Making the keyncte of his life the words, "Give Christ Jesus all the keys," Sampey began a marvelous life of service as the sexton in a country church. It was his ambition to be the best sexton that the church ever had. Such a spirit always wins! From this lowly beginning this man began to grow in spiritual stature. He eventually became the president of the Southern Baptist Theological Seminary. He became a highly esteemed president of the Southern Baptist Convention.

One day Dr. Sampey told me of an experience while pastor of a rural church. When he began his pastorate he asked the church clerk to let him see the church roll. Looking over the names there were the initials "NG" after many of them. "What do these initials 'NG' mean?" asked Dr. Sampey of the clerk. This was the reply, "Oh, that means 'No Good.' They don't come, they don't give. They are not interested. They are no good."

What a blunt way to express it! But this experience introduces us to one of the major problems in our church life. The problem is to conserve the fruits of our soul-winning efforts. There is ample evidence to indicate that multitudes have been saved, but they give no indication of being saved to serve. There is something amiss somewhere when statistics indicate that 24% of Southern Baptists live too far away from the churches in which they have membership to be able to attend them.

One student of church membership tells us that:

5% of our members do not exist.
10% cannot be found.
25% rarely ever attend church.
75% never attend mid-week services.
90% do not have family altars.
90% do not tithe.
90% make no effort to win souls.

It is important after a honeymoon to continue to cultivate love on the part of a husband and wife. It is important that a little baby not be neglected after being born into this world. It is important after making an initial down payment on a new car, television set or radio to make the rest of the payments. It is likewise very important that anyone experiencing the "new birth" as set forth in John, chapter three, also be saved for service.

Herewith I name five different things that can be done, and should be done to conserve the fruit of soul-searching efforts:

I. Personal Work That Points to Christ.
II. Preaching That Appeals to People.
III. Enlistment Efforts That Have a Plan.
IV. Providing Our People Proper Information.
V. Have a Thoughtfulness That Warms Hearts.

I

Personal Work That Points to Christ

Baptists believe that a person once won to Christ a person always won. This the Bible plainly states: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Our problem in conserving the fruit would be greatly lessened, if in our evangelistic endeavors, we won people to Christ instead of merely winning them to be church members.

The gospel of John is one of the greatest soul winning books in the Bible. Dr. Dobbins in his masterful book *Evangelism According to Christ* divides the gospel of John into two sections. In the first section which takes in chapter one through chapter nine, he uses as his heading "Christ Can Save the Sinner." The second section, chapters ten through twenty-one, is labeled "Christ Can Keep the Saved." Both winning and conserving are divinely emphasized in the book.

We can get a good hint as to how to do soul winning work, if we study the gospel of John. John did not throw the "spotlight" on the sinner. He did not put a "beam" on the winner. He focused the "light" where it should be, on the person of Christ Jesus.

John's introduction brought Jesus to the plane of human history. He re-

*Minister, Southside Baptist Church, Spartanburg, South Carolina.

vealed that there never was a time that Jesus did not exist. He told us that Jesus was God. John the Baptist gave eloquent testimony concerning Jesus. John Heralded Christ as being the long expected Messiah. John told us that Christ came to his own chosen people, and that many rejected him. But John pointed out that those who accepted him became the children of God by virtue of their faith.

The sinner needs to see Christ. He needs to be in union with him. And if the unsaved person sees Christ, you won't even have to ask him to join the church. He will say, "What doth hinder me from being baptized."

To win a person to Christ is the first step in conservation.

Also important is:

II
Preaching That Appeals to People

Part of the problem to conserve the fruits of evangelism has to do with the pastor's preaching. If the preacher's message is dull, if he walks into the pulpit unprepared in either heart or mind, if the preacher does not give his best at all times . . . then the results will be a thinning out of those who sit in the pew. Despite the best preaching some will cease to be faithful. But there are many who would remain loyal, if their hearts were fed on the "meat" of God's word.

What kind of preaching will conserve the fruits of soul-winning efforts? Here are ten characteristics of that kind of preaching:

1. The preaching is Bible-centered.
2. The preaching is made interesting and attractive.
3. The preaching is earnestly proclaimed.
4. The preaching is well balanced.
5. The preaching magnifies the name of Christ.
6. The preaching is militant and fearless yet lovingly proclaimed.
7. The preaching is simple.
8. The preaching is sincere.
9. The preaching aims to win the lost.
10. The preaching has a well planned time to quit. (Longevity has ruined many an otherwise good sermon.)

Something else that is very essential is:

III
Enlistment Efforts That Have a Plan

A Baptist church has four major organizations, the Sunday School, the Training Union, the Women's Missionary Union, and the Men's Brotherhood. The best plan I can think of is to use these existing organizations to enlist people. The beauty of such a procedure is that all of these wonderful organizations are organized with enlistment programs. It is foolish to search for new plans when we already have at our disposal some of the finest

ENDURING MEMORIAL TO HEROISM

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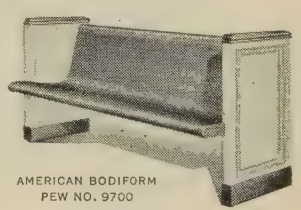

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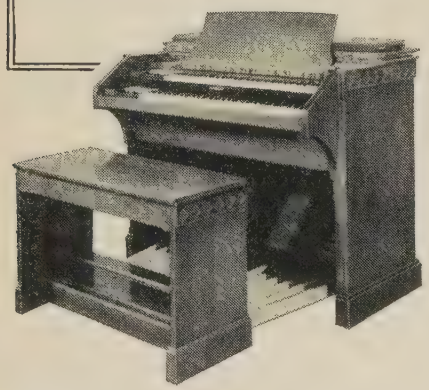

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techniques that our leaders could devise.

There are some opportunities to use people that are not within the realms of our four organizations. Careful consideration should be given to using people in the mid-week service. Several suggestions are made in the book in the message on Promoting the Mid-Week Service under the title "The Story of the Hour of Power."

More and more thought is being given to the value of the printed page. This leads us to consider:

IV
Providing Our People Proper Information

Nothing can ever take the place of the Bible. Our people should be encouraged to daily read from God's Book. Sir Walter Scott was correct when he said, "There is but one book, the Bible." Southern Baptists have splendid Bible reading programs outlined for them in Sunday school and in Training Union.

A Christian traveler was packing his suitcase when about to proceed on a journey, when he said to a friend: "There is still a little corner left open in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword and a small library, and all these articles must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was: "Very easily, for the Bible contains all these things."

To supplement the Bible, thought should be given other forms of Christian literature. How about a good church library? How about placing your state Baptist paper in the church budget? How about putting our mission magazines, *Home Missions*, and *The Commission* in the budget? How about a wide awake church bulletin published every week?

I have found that an informed congregation makes for a cooperating congregation.

One other thought:

V
Have a Thoughtfulness That Warms Hearts

People don't like a cold pastor. The people love and like the preacher who majors in a person-centered ministry. Christ is the indispensable Person, and pastor and people, together in mutual affection, should seek to serve him.

Life can be represented as being like a circle. In this circle you can put a long list of the different ways in which men and women are alike. It is amazing in how many ways people are alike. Those that succeed are likened to a circle with a rim around it. In this extra margin are the different little things that outstanding people do for others. People who stand out are those who go a little bit farther and do that little bit extra.

We can conserve our flock, if we give genuine recognition to our people. They like to be remembered. They love that added personal touch.

The pastor who knows his people by their names, first, last and middle, has made a good step toward winning their lasting approval. Fortunate is the pastor who can name the hobbies of his members, and never to be forgotten will he be, if he can contribute in any way to a member's hobby. How good it is to send birthday cards and anniversary cards to the members. How thoughtful is a telegram when out of town to someone that has been rushed to a hospital or a member who has lost a loved one. Blessed is the man who knows how to compliment, for he shall have the good will of his people.

A pastor will do well to remember that it is the little things that count.

Courtesy is an important factor in keeping people interested. Regardless of the provocation it never is commendable for a preacher to be discourteous. You never know when the art of discourtesy will come back to hound you.

A young lawyer located in one of our western cities and began the practice of his profession. One day, soon after he opened his law office, he was riding on a street car when a working man introduced himself and asked the lawyer his name. The lawyer sarcastically replied, "My name is Mud." The man apologized for saying anything to him.

Years passed. The lawyer became a success. He aspired to a political office of prominence. Seasoned politicians told the lawyer that if he could secure the support of the men working in a certain mine that he would win the election. He visited the mine and asked to speak to the superintendent. With much dignity the lawyer introduced himself to the superintendent. "Ah," said the superintendent, "when did you change your name? Years ago on a street car your name was Mud." The lawyer lost by but seventeen votes. Perhaps an act of discourtesy years before had cost him an important election.

Let me repeat: "Have a thoughtfulness that warms hearts." It always pays to be nice.

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"We are well satisfied with your work. You did a splendid job on the last issue of My Church. We see the results of a parish paper both in church attendance and in personal pastoral contacts."—**Rev. Martin C. Elz, Buffalo, N. Y.**

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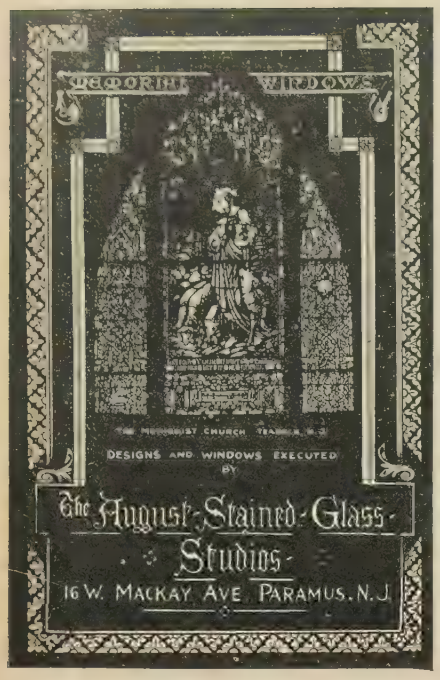

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SERMON STARTER

The Triumph of Easter

INTRODUCTION: Let us look at two pictures. One is an upper room in Jerusalem on the night after Calvary, and a little group of men cowering behind bolted and barricaded doors. Fear is on every face. But even more markedly than fear, dejection is written there, hopeless, final, irretrievable dejection. Dazed and stunned and bewildered they sit in silence, too heartbroken to speak, too benumbed in soul to pray. Fate has beaten them. There is nothing left to live for. That is one picture — utter, abject defeat.

Here is another. It is a few weeks later. The same group of men. But not skulking behind closed doors now! They are out in the streets. They are men aflame with superhuman confidence. Their words ring like iron. They have a message to which the world cannot but listen. They are absolutely fearless and overwhelmingly happy. They are planning the conquest of the earth.

Look at the one picture and then at the other—there the misery of blasted hopes, here the valor of the saints; there a fumbling, futile remnant, here the nucleus of a marching, militant Church—and only the briefest span of time between. How had this startling, almost incredible change in these men's lives occurred? Can we explain it? Yes. Between the two pictures something had happened—Christ was risen!

1. The Resurrection is a historic fact. The evidence is irrefragable. Divergences of detail may certainly be found in the various Gospel accounts of this supreme event. But these, so far from shaking and destroying the credibility of the narratives, actually enhance it.

2. But quite apart from documentary evidence, a clear witness lies in the amazing transformation of the disciples themselves. It takes the Resurrection, nothing less, to explain the sudden and complete change in these men from absolute despair and futility to absolute radiance and mastery of life. * * * One thing, and one thing alone, makes what happened to these eleven men credible — Christ was risen indeed.

3. The evidence, however, goes beyond the original disciples: it includes the fact of the Christian Church. It is a simple fact of history that it was the Resurrection belief that brought the Church into being; and when the Church swept out from Jerusalem to the conquest of the earth, it was the Resurrection message that was the driving-power. * * * No one seriously believes that a spiritual movement like the Church, so indestructible in its nature, so illimitable in its possibilities, so indispensable in its value for the souls of men, could ever have sprung from, or been inspired by, anything which was not so utterly and genuinely real. If Christ had not verily risen, the Church which bears his name would have perished long ago, for fierce attacks—social, political, intellectual—have been launched against down the years. Many a time, indeed, it has seemed doomed and dead, and the grave diggers — Hume, Voltaire, and others, have been busy at its tomb; but always it has broken the grave, and rolled the stone away. Only the fact of the Resurrection of Jesus can explain the Church of the living God.

4. All these lines of evidence are valid and of great importance. But the supreme proof of the Resurrection, the thing which makes it not only credible but inevitable, is the person of Jesus himself.

Conclusion: Christ is alive. To thousands upon thousands at the present hour this is no mere theory or vague, uncertain rumor, but proved, invaluable experience; and if they are facing life victoriously now where once they were defeated, it is because they have found the same Risen Lord who walked among the flowers of the garden on the morning of the first Easter day.— Arranged from *The Life and Teaching of Jesus Christ,* by James Stewart; John Knox Press, Richmond, Virginia.

POETIC WINDOWS

A Song of Easter

If this bright lily
Can live once more,
And its white promise
Be as before,
Why cannot the great stone
Be moved from His door?

If the green grass
Ascend and shake
Year after year,

And blossoms break
Again and again
For April's sake,

Why cannot He,
From the dark and mould,
Show us again
His manifold
And gleaming glory,
A stream of gold?

Faint heart, be sure
These things must be.
See the new bud
On the old tree! * * *
If flowers can wake,
Oh, why not He?
—Charles Hanson Towne

Thought for Easter

O happy world today if we could know
The message of that morning long ago!
There is no dark despair that cannot be
Evicted from the heart's Gethsemane;
For faith is always more than unbelief,
And vibrant courage triumphs over grief.
—Mary McCullough

New Born

When I would shrive my soul of sins
I seek no mortal priest;
But where the day in dawn begins
I climb from out the beast.

As lifts the dawn so lifts my thought
To colour with the sky;
Till where the rose of day is wrought
Fades out my tainted I.

There, in that glorious burst of sun
Upon the night-washed world,
My infant soul is newly spun
From virgin air impearled.

I am the blossom freshly blown;
I am the half-furled leaf;
I am the spear of grass that's grown
From out the withered sheaf.

And with the bird I take the air
All earth, all heaven, is mine:
My soul is but a shining prayer
Fresh from the press divine.
—Clara Maud Garrett in *A Treasury of Jamaican Poetry;* University of London Press

SELECTED PROSE

Modern Man

To be human is to be in danger. * * * So-called civilized man of the Western world has befuddled and endangered himself to such a degree that he stands today on the very brink of destruction —self-destruction. The atom bomb, the hydrogen bomb, and bacteriological warfare are not the overpessimistic prognostications of dreary Jeremiahs; they are terrible realities. The first has already been used. The other two are ready for use. That anyone should be willing to employ such instruments of destruction at all is commentary enough upon the sorry pass to which man has come.

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ate himself; it certainly would be one way in which to end all his problems. But suicide is never a solution to any human problem. It has often been said that the would-be suicide would never commit that final act of despair if he had a sympathetic ear into which to pour his troubles. What must be realized is that every human being is a problem in search of a solution. Some are merely parts of the problem, while others constitute part of the solution. Most of us—all of us—need a sympathetic ear and a solution to the problem which is the meaning of our lives—what our lives are, what they should be.

The problem of modern man is the problem of human relations—of man's relations to his fellow men and to himself. Personal, community, national, and international problems are first, fundamentally, and finally problems in human relations. This fact has been more or less vaguely recognized for a long time, and, indeed, conduct between persons as between nations has been, to some extent, conducted on the basis of certain theories of human relations —with the results that we all know. For example, the theory that war between nations is natural; that competition between men is necessary for their fullest development. Organized and secular religions, science, and philosophy have provided a style of life for human beings, but so far none of them have succeeded in solving the problem of how men can live in peace with their fellowmen and with themselves. And yet the knowledge to do just this is today available. —Ashley Montague in *On Being Human;* Henry Schuman

Prayer Is a Ladder

Prayer is a ladder. We must not be content to admire the fine workmanship of the rungs or to stand still on the step beneath our feet. The rungs of the ladder are there that we may climb up them. Most of us ordinary people are in a very low class in the great school. Some of us find it hard to learn the alphabet of prayer. That alphabet begins indeed with an alpha, the cry of need, of pain it may be. But let us go on with our lessons, for the alphabet of prayer ends with Omega, the cry of wonder, of joy too deep for words. Here we pause for we are on the threshold of the world beyond our world. The door of words may be closed, but the gates of silence remain open.—T. Edmund Harvey in *Workaday Saints;* Bannisdale Press, London

A Horse's Prayer

To Thee, my master, I offer my prayer: Feed me, water and care for me, and, when the day's work is done, provide me with shelter, a clean, dry bed, and a stall wide enough for me to lie down in comfort.

Always be kind to me. Talk to me. Your voice often means as much to me as the reins. Pet me sometimes, that I may serve you the more gladly, and learn to love you. Do not jerk the reins, and do not whip me. Never strike, beat or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding see if something is not wrong with my harness or feet.

Do not check me so that I cannot have free use of my head. If you insist that I wear blinders, so that I cannot see behind me as it was intended I should, I pray you be careful that the blinders stand well out from my eyes.

Do not overload me, or hitch me where water will drop on me. Keep me well shod. Examine my teeth when I do not eat; I may have an ulcerated tooth, and that, you know, is very painful. Do not tie my head in an unnatural position, or take away my best defence against flies and mosquitoes by cutting off my tail.

I cannot tell you when I am thirsty; so give me clean, cool water often. Save me, by all means in your power, from that fatal disease—the glanders. I cannot tell you in words when I am sick, so watch me, that by signs you may know my condition. Give me all possible shelter from the hot sun, and put a blanket on me, not when I am working, but when I am standing in the cold. Never put a frosty bit in my mouth; first warm it by holding it a moment in your hands.

I try to carry you and your burdens without a murmur, and wait patiently for you long hours of the day or night. Without the power to choose my shoes or path, I sometimes fall on the hard pavements which I have often prayed might be of such a nature as to give me a safe and sure footing. Remember that I must be ready at any moment to lose my life in your service.

And finally, my master, when my useful strength is gone, do not turn me out to starve or freeze, or sell me to some cruel owner, to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way, and, by the grace of God, your own soul will be enriched. You will not consider me irreverent if I ask in the name of him who was born in a stable. Amen. — Sent anonymously to the Toronto Humane Society

The Appeal of the Saints

Why do saints have their appeal? To add to the affirmations with which I began, it might be said that it is

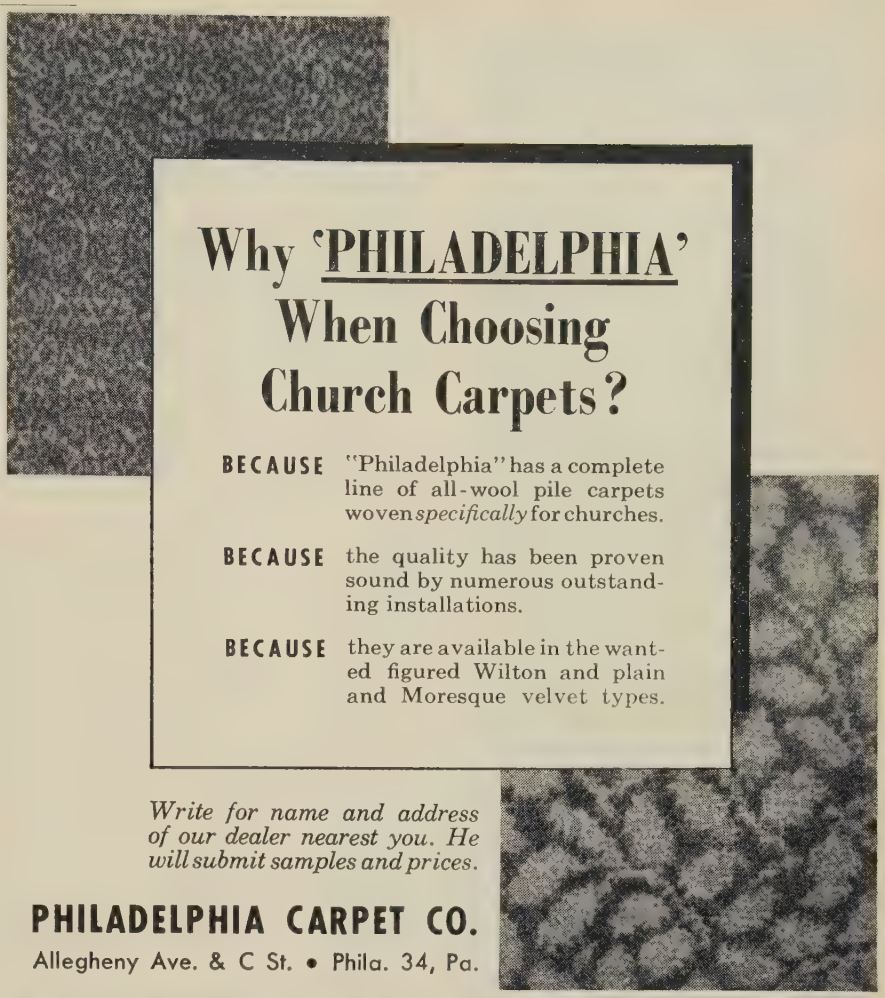
because they are at the same time like and unlike the rest of us. They show what we might be, what we should be, however general it is for even the devout to admire them without seriously trying to emulate them. On the other hand the staunchest Catholic may be deeply moved by the story of Buddha, just as he sees the link indicated by Christopher Dawson in his brilliant *Enquiries into Religion and Culture* between the mystics of Christendom and those of Islam and other religions of the East. The uncorrupted heart always sees the saint as the finest flowering of humanity, even when he does not share the doctrinal belief of the saint.

Protestants have sometimes raised a party cry around some of the Catholic saints. Thus Joan of Arc, as you may be surprised to hear, was basically a Protestant; so also were St. Francis of Assisi because of his spontaniety, and St. Catherine of Siena because she denounced the shortcomings of some of the clergy of her day. Yet one must acknowledge that among the best lives of the saints are several that have been written by Protestants (or even total unbelievers), and one of the most sympathetic studies of Teresa of Avila was a series of lectures on her delivered by that rugged and racy Presbyterian, Dr. Alexander Whyte. Even about party cries there need, as a rule, be no very serious objection, for they at least reveal a perception that holiness is holiness wherever it is found; this kind of veneration of the saints is far preferable to indifference. The mission of the saint is always irenic.—Theodore Maynard in *Saints for Our Times*

BOOKISH BREVITIES

Alex Osborn is a member of a famous advertising agency. He is a financier and an educator. But, above all, he is a man of creative imagination, a thinker in whose brain dusty cobwebs have neither time nor space to grow, and in his latest book, *Wake Up Your Mind*, he makes all of us his happy debtors. The chief danger in the life of a minister is to mistake a rut for a road and to forget that the only difference between a rut and a grave is a matter of death. It is so easy to become static, congealed, prosaic—and, seemingly, so difficult to remain or become dynamic and creative. Osborn comes to our rescue with a hundred and one ways to develop creativeness, and they are all of them interesting. Better perhaps than a refresher course in theology would be several days spent in reading and putting into practice the suggestions and prescriptions of *Wake*

(Turn to page 53)



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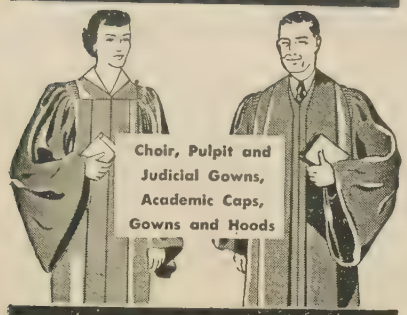

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NO book publisher should be glued to his desk. The world moves along and, if an editor or his chief is tied to a swinging chair in New York City or elsewhere, he will miss personal contacts with authors who may neither have the time nor the inclination to contact publishers. If publishers were to depend solely on manuscripts which come to us out of the blue, we would not prosper.

This reminds me that Leonard Cutts of the great—truly great—publishing house of Hodder and Stoughton in London told me several years ago across his desk that ninety per cent of their new books that year were planned by H and S, as the house is known in the book trade, in their own offices, and authors were urged to write on themes selected by the publishers.

This bit of publishing philosophy now takes us from the Stevens Hotel in Chicago in a cloudburst one Sunday morning to the morning service at the Chicago Temple where Dr. Charles Ray Goff is the well known pastor. It seemed to us that few would splash through the rain to that skyscraper church in the Loop that morning, and some of us should don raincoats and make the effort to encourage pastors on a dark Sunday — I did. Water was flowing across the sidewalk at the church door —not deep, but water just the same.

Inside it was dry, comfortable and friendly. The ushers were directing quite a number of persons, including myself, to the top gallery at eleven o'clock; with astonishment I went up and up to the third row from the rear. Nearly every seat was occupied around me and below. It seemed strange on such a day to see a crowded church in a downtown area.

As the service began, Dr. Goff thanked us for coming through the storm, and in a casual way asked all those who had never been there before to raise their hands. That included me. Then he asked all strangers by states to raise their hands. I live in New York City, but was born in Indiana. That meant two showings of hands.

An informal and neighborly atmosphere permeated all phases of the service. Dr. Goff's sermon was not confusingly theological, but close to where people live and think, hope and despair.

At the close of the service I met Dr. Goff as he shook hands with many and the next day sent him a note to express my feeling that attendance at his church meant for me a truly inspiring experience.

Our vice president and sales manager, Wilbur H. Davies a few months later, and our editor, Dr. Frank S. Mead, after that, were equally impressed by Dr. Goff's messages as they attended his church in Chicago. We kept in touch with him and gradually his nineteen chapters, contained in *A Better Hope*, were completed and the book was published by the Revell Company in 1951.

He has a gift in his ability to make religion an around-the-clock, seven-day affair.

In 1942, when Dr. Goff accepted a call to the pulpit of Chicago Temple (Methodist), Chicago's oldest church, its pews were sparsely filled, its finances desperate and its people discouraged. It was a church with a splendid past but a dim future.

Today, ten years later, the church pews are packed morning and evening, and its people eager and inspired by Dr. Goff's leadership. His transient audience is impressive. His church is no longer considered a "white elephant," but an outstanding example of a successful combination skyscraper and church edifice in a business area.

Dr. Goff has been an evangelist, a teacher of theology and is now a beloved city pastor.

The church building rises 568 feet above the street level. The membership is 900, but its morning congregation averages more than 1,300. There are no outside windows. Chimes high up proclaim it a church.

As Dr. Goff considered accepting the call to the Chicago Temple, he was told by the manager of the hotel where he was staying, "If there is any God in you, you'd better bring it here. These depression days are desperate times and we need God in Chicago."

In *A Better Hope*, Dr. Goff wrote, "At a time like this, we need hope above all things. We see no way out but we are looking at life from the lower level, while God sees it from above." — that sounds like "Charley" Goff, as he is affectionately known by his widely scattered friends in many states.

*President, Fleming H. Revell Company, Westwood, New Jersey.

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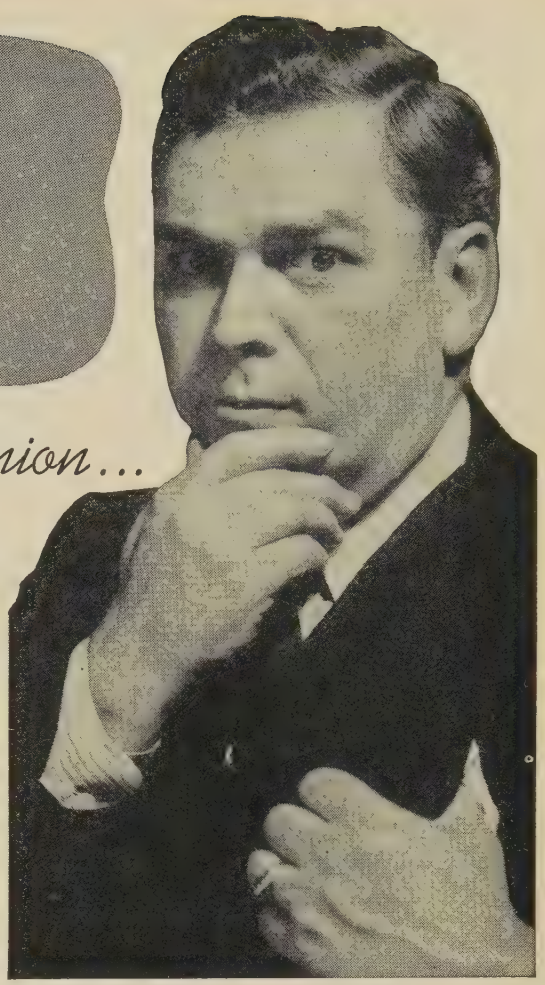

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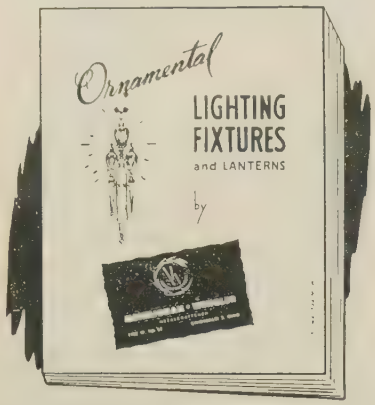

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A GREAT HOLY WEEK MOVIE

How to Use Journey to Jerusalem

*by Willian M. Hunter**

JOURNEY TO JERUSALEM is a 16-mm sound feature film, running ninety minutes. It is a literal filming of Maxwell Anderson's play as it appeared in New York's National Theater, as produced by the Playwrights Company. It was photographed in the theater, with stage settings, with the original Broadway cast. Nothing was added nor eliminated.

The play is based on Luke 2:40-52, with many references to Old Testament Messianic Prophecy, particularly Micah 5:2-9.

Critical Comment

The play was hailed by critics. *The Herald Tribune*'s Richard Watts said it "has the dignity, earnestness, and high purpose of its author's works." *The World Telegram*'s Sidney Whipple termed it "an important play." H. I. Phillips of the *Sun* called it "as moving and inspiring a play as the New York theater has shown in years."

Many churches have used the picture profitably. When I showed it in a previous parish—in Florida, New York, a rural community—I found that while the picture requires somewhat closer attention than many—the dialogue being deep and engrossing—no one can see this picture without being spiritually touched. When it was shown in Tarrytown, New York, C. Kenneth Ackerman, chairman of the interdenominational showing, wrote: "We were highly gratified with the results of the showing . . . a capacity attendance . . . the people afterward were most complimentary."

Ways It May Be Used

Journey to Jerusalem may be used (1) for teaching, (2) for inspiration, and (3) to raise funds. Two or more of these categories may be combined.

1. *Its teaching uses.* It can be used to get parishioners to read their Bibles. In church school, Bible classes, and sermons, for weeks before and after the showing, it should be possible to prepare for the picture by emphasizing Messianic Prophecy in Scripture. Further, the film could stimulate discussion. A good question as a starter: "Is it, or is it not, a proper treatment of the Scripture?" As a teaching aid, *Journey to Jerusalem* could be used for all groups junior high and older

2. *Its inspiration.* The acting is so sincere, the story so moving, most everyone will be deeply moved. Frankly, it is not an action picture. There is little spectacle. The motion of this picture is in its ideas, expressed in ageless poetry: it is Maxwell Anderson well-nigh at his best!

3. *Useful for fund-raising.* Films cost money to rent. Not many churches can afford to show a picture without either charging admission or taking an offering. This means you want a good attendance. The more you have out, the more money you make for a worthwhile purpose. Bear in mind, though, that you can promote the picture to raise funds, yet do so in such a way that you will heighten both the teaching and the inspirational values of the picture as well!

Promoting the Picture

Promotion should be carefully planned, not only to get the audience you desire and deserve, but to bring your audience to the picture expecting something to happen: dignified, yet not stuffy; compelling, yet not high-pressure; spiritual, yet not pious.

Allow funds for promotion.

Here are a few items which can be used. Some can be bought at a nominal cost from your film distributor; others can be worked out, yourself.

Flyers are useful for direct mail, enclosures in bulletins, or house-to-house distribution. Be sure to imprint neatly the church's message.

Mats are useful in newspapers, printed church bulletins, home-devised flyers, or home-printed posters. Also glossy prints can be obtained from your distributor at a nominal cost. It is logical to promote audio-visual aids by visual means.

Posters are highly effective in many neighborhoods. They can be purchased from the distributor for a nominal sum; they can be hand-painted by groups in your church, with the possible addition of a glossy print from the picture. The posters from the distributor allow space for lettering or printing in your local message. It is better to use fewer posters, wisely placed, than to scatter them wastefully and promiscuously everywhere.

The Weekly Bulletin, particularly if

*Minister, John Hall Memorial Presbyterian Church, New York City.

mailed or sent to members who have not been in church, is useful for advance promotion. Flyers and other pieces can be inserted. Fillers may be printed or mimeographed in the copy. If your bulletins are printed, the use of cuts from mats is most effective.

Letters to members and friends are highly useful, especially when accompanied with an illustrated flyer, or a thoughtfully planned weekly bulletin. Similarly, the personal touch of a telephone campaign is powerful, particularly in conjunction with other methods.

If it is your custom to have them, church announcements from the pulpit, in societies, in church school, are helpful. But they should definitely not be too wordy. Keep them brief and to the point! Along this line, perhaps your local radio station will give you time for spot announcements. These should rarely be more than 125 words, preferably fifty to seventy-five. Pattern your church announcements, if any, after the radio spot announcement, for most effective presentation.

Advance ticket sales not only help guarantee an audience, if well worked out, but also serve to promote the program and build up anticipation. Ticket sellers should be thoroughly briefed both on the film to be shown, and the purposes for which the money is being raised.

Scripture readings may help point to the program. Also sermons, sermon illustrations, sermonettes, and the like, can point up the theme of the film. Actually this type of promotion is not strictly promotion at all, but utilization, but the better it is as utilization, the more likely it will be to create a desire to see the picture. Just because the promotional element is incidental is no reason to neglect its inclusion in the over-all program.

Where Obtainable

Journey to Jerusalem is obtainable on a national basis from Nu-Art Films, Inc., 112 West 47th Street, New York, New York. If you should wish to inquire concerning the film, the Nu-Art people will refer your letter to the nearest local distributor, who will send you a leaflet giving much of the information of this article, plus some additional material. If you wish, you may receive on loan, free of charge, a 16-mm sound "trailer" of the picture which you may screen, either for your own information, or for your official church board. Also, after you have booked the picture, should you decide to do so, this trailer may be secured to include in other audio-visual programs at your church, to promote the showing of *Journey to Jerusalem.*

It is also possible that your audio-visual dealer may be willing to arrange a screening of the whole film for a ministerial association, for a council of religious education, or the like, for more thorough preview purposes. For this, consult your local dealer, not Nu-Art.

Bookish Brevities

(From page 49)

Up Your Mind (Charles Scribner's Sons; $3) * * * *Fulfill Thy Ministry,* by Stephen C. Neill, is a wise and winsome book composed of five lectures dealing with the goals and tasks of the Christian ministry today. The author is a learned and widely traveled bishop of the Anglican communion who, at present, is serving as co-director of the study department of the World Council of Churches. The chapters are entitled, The Minister and His God, The Minister and Himself, The Minister and His Message, The Minister and His People, and The Minister and the World. The book does not deal with "techniques," but with life, thought, prayer and love. And it deals with them with unusual insight and appreciation. Much, if not most, of what Bishop Neill says to and about clergymen may be, with equal appropriateness, said to and about Christian laymen. For this reason *Fulfill Thy Ministry* is homiletically invaluable (Harper & Brothers; $2) * * * Bishop Gerald Kennedy has fast become one of the most thoughtful and inspiring leaders of the Methodist fellowship. He writes as he speaks—with eloquence, passion and originality. And of his several books his last is his best. Based upon a series of lectures delivered last year at the Chandler School of Theology, Emory University, Atlanta, Georgia, it deals with the faith we share in relation to the world in which we live. Life, salvation, Responsibility and Peace are among the subjects very ably discussed (Harper & Brothers; $1.50).

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Illustrations for Your Sunday School Lesson*

March 23:
Lydia, Who Opened Heart and Home

Learning to Live. Lydia was a successful business woman; we are not shown her bank account in the letters of Paul, but it was probably a good one. It is interesting that we hear only of her prayers and hospitality and Christian service, and never of her prosperity or position in the community; that is indicative of the fact that Lydia had learned to live well in spite of her wealth!

Billy Rose tells of a meeting of the world's outstanding financiers at a Chicago hotel in 1923: "Present were the president of the largest independent steel company. The president of the largest utility company. The greatest wheat speculator. The president of the New York Stock Exchange. A member of the President's cabinet. The greatest 'bear' in Wall Street. The president of the Bank of International Settlements. The head of the world's greatest monopoly. Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later let's see what had happened to these men.

"The president of the largest independent steel company, Charles Schwab, lived on borrowed money the last five years of his life and died broke. The greatest wheat speculator, Arthur Cutten, died abroad, insolvent. The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing. The member of the President's cabinet, Albert Fall, was pardoned from prison so he could die at home. The greatest 'bear' in Wall Street, Jesse Livermore, committed suicide. The president of the Bank of International Settlements, Leon Fraser, committed suicide. The head of the world's largest monopoly, Ivan Kreuger, committed suicide.

"All these men had learned how to make money, but not one of them had learned how to live."—Billy Rose, in "The New York Herald Tribune," November 18, 1948.

March 30:
Luke, Physician and Historian

Everybody But God. Mark Twain was one of the greatest authors produced in America; he had a long, long struggle to fame, but he got there, and in his later years he was honored, not only in this country, but all over the world. On one European tour the kings of Europe almost vied with each other to do him honor; great universities gave him so many honorary degrees that he lost track of them.

On his way home with his family from that tour he read over the list of kings who had honored him; it was a very long and impressive list. His little daughter listened thoughtfully as he read it, and then said even more thoughtfully, "Daddy, pretty soon you will know everybody but God!"

It is more than a childish remark. Some authors write for fame, some for big royalties. None of them write much of anything worth while until he writes what God wants him to write.

April 6:
A Fellowship of Many Followers

The Intellectuals. One day Albert Schweitzer was digging a ditch at his jungle medical station in French Equatorial Africa; he asked a handsome young African native to help him. The native straightened up proudly, and almost sneered in replying, "I cannot stoop to such work. I am an intellectual!" Schweitzer wiped the sweat from his brow, smiled, and said, "Good for you! I tried to be an intellectual once, but I gave it up. I just couldn't live up to it." And he went on digging his ditch.

This same Schweitzer has been called "the greatest man in the modern world." He was famous at forty in philosophy, music, theology and medicine—and he went off to the jungle to dig ditches and to operate on sick African natives in a chicken coop. The greatest man in the world!

The intellectuals of God's society are those who serve their fellowmen.

April 13:
Thomas and the Risen Lord

The Doubters. Thomas was a charter member of the everlasting fraternity of doubters. We know many Thomases all around us. Maxwell An-

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

derson, one of our greatest modern playwriters, says that he has always found it difficult to believe in "the golden city in the clouds," but that, somehow, he can't quite completely rid himself of the faith that there is something there, beyond this life: "There is a holy city, somewhere. A place we hunt for, and go toward, all of us trying and none of us finding it. Because our lives are like the bird (you remember?) in the old reader that flew in from a dark night through a room and out on the other side; we come out in the dark, and live for a moment where it's light, and then go back into dark again. Sometime we'll know what's out there in the black beyond the window where we came in, and what's out there in the black on the other side, where it all seems to end."—Maxwell Anderson in *The Star Wagon*

Anderson is saying what Paul said: "Now we see in a mirror, darkly; but then face to face; now I know in part; but then I shall know fully . . ."

CHURCH BUILDING CONTEST FOR MINISTERS

A national contest aimed at preparing future ministers to lead a church building or improvement program in a local church is underway, co-sponsored by the National Council of Churches' Bureau of Church Building and Architecture and the Church Architectural Guild of America.

Dr. E. M. Conover, director of the bureau, said the competition is open only to students in Protestant theological seminaries, and that each contestant is required to select a specific church and prepare a building program which he believes is needed. An alternative is to plan a completely new church, he added.

An acceptable contest entry, Dr. Conover pointed out, must provide a building plan not only for worship purposes, but also for religious education, fellowship and recreational activities, pastoral and administrative work. He said the designated church must be one which serves 150 or more members.

The contest, which is awarding cash prizes amounting to $500, closes June 1. For additional details address the Department of Church Building and Architecture, 300 Fourth Avenue, New York 10, New York.

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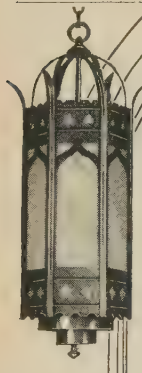

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SOME BRITISH UNIVERSITIES

The Place of Women

*by Frank H. Ballard**

A CASUAL visitor to academic centers like Oxford and Cambridge might be excused if he felt that he had arrived at the abode of peace. In these quadrangles, where men through the centuries have read and thought "far from the madding crowd," the atmosphere is quiet and the pace leisurely. How much better, the uninitiated may say, than the noise of great cities or the crudities of new suburbs.

Yet this air of tranquility can be very deceptive. That some of the scholars who may be seen strolling in Fellows' gardens have learned inner tranquility and outward poise may be assumed. But here competing philosophies of life are conceived and developed with much labor and usually with strenuous argument. The battles may not be fought with noise and fury, as political battles are often fought, but original thinkers expound their ideas and write their books — ideas and books which may divide nations and make historic parties. And here young men and women receive teaching which they will take out to towns and villages, teaching that will both destroy and construct. Often behind that calm facade students will be found in hot debate sharpening their faculties in so doing. It is not enough to admire smooth lawns and mullioned windows; one must remember the intellectual ferment and the wordy warfare.

Moreover now and again controversies about universities attract public attention. In the parliamentary election of 1951, for example, the universities took a place, though not a very conspicuous one. For many centuries British universities have sent representatives to the House of Commons. It so happened that they usually sent Conservatives or Liberal representatives, never Socialists. Whether this affected Government action is not for me to say. The fact is that the late Administration in the name of "one man one vote" abolished the university members. Democracy demands, so it was argued, that plural voting by privileged persons be discontinued. It may well be asked in reply whether the vote of a learned historian or an expert economist should really have the same weight as that of a thoughtless person who judges, not on the merits of the case, but by the appearance or the voice of a candidate. Further, it may be maintained that if we are to adhere rigidly to "one man one vote" we should be equally zealous for "one vote one value," which we are far from having at the present time. Still further it may be asked whether there is not a valuable contribution which university representatives may not be able to make, especially if they go to Westminster as independent members. Officially the Conservatives are pledged to restore the representation. Thus these apparently peaceful homes of learning are thrust into the political arena.

Even in the prosperous Victorian era when places like Oxford and Cambridge were much more dignified and aloof than they are today, storms disturbed the placid waters. The feminine movement, in particular, attacked ancient tradition here as elsewhere. Traditionally the old universities were for men only. Indeed, not only were women excluded from these centers of higher learning, the fellows must be unmarried. This heritage from the ecclesiastical ideas of the Middle Ages was, it is true, discarded long ago. But up to modern times no girl could take an entrance examination, much less aspire to be a recognized graduate. Even when the defenses began to crumble and young women found their way to lecture halls their presence was sometimes ignored by lecturers. It is said that one professor in war time, facing a crowd of women and one solitary man, began his lecture (humorously it is to be hoped) with the word: "Gentlemen." Old habits and ideas die hard amongst the learned as elsewhere.

It is not the intention of this article to tell even in outline the story of women's attack upon the universities, but to illustrate it by giving some facts about the establishment and development of Girton College, which unconsciously was built on the site of an old Saxon and Roman cemetery a mile and a half north of the center of Cambridge.

Girton, which was opened in 1873 with thirteen students, caused a considerable flutter throughout the masculine colleges. It was not the first establishment of its kind to be seen in Eng-

*Former moderator, Free Church Council of Britain.

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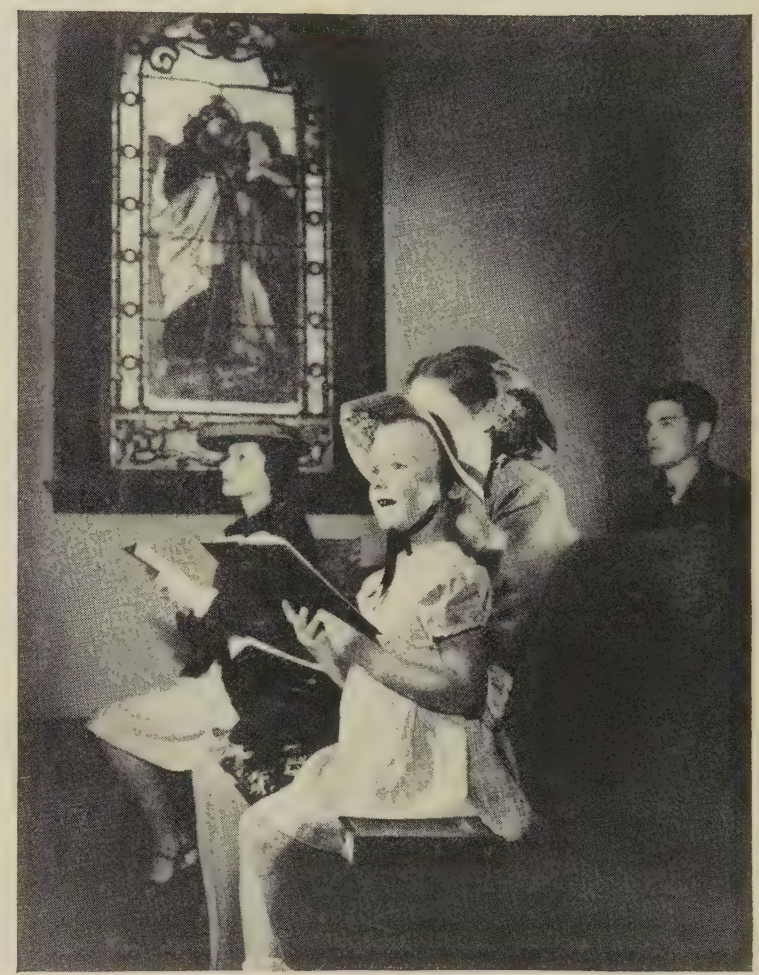

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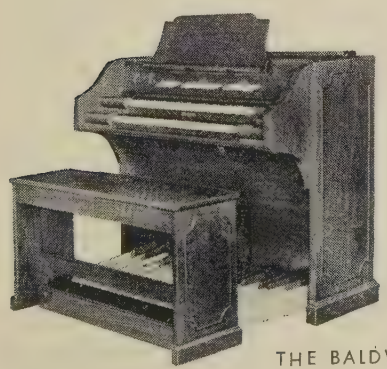

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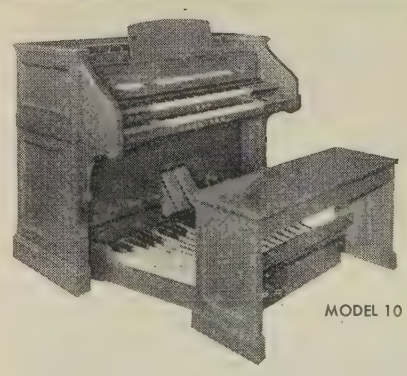

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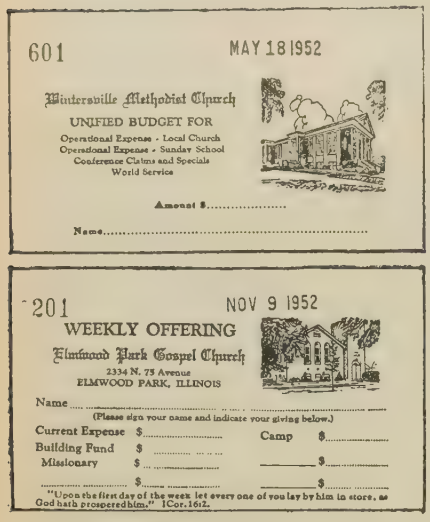

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land, for Queen's and Bedford Colleges had been founded in London in 1848 and 1849 respectively. But, here was a challenge at the threshold of an ancient stronghold and an open defiance of established ways. Young ladies had been generally content with painting and drawing, the piano and the harp, some French and a little Italian. A few progressive teachers were introducing elementary Latin and occasionally some Euclid. It was about this time that Tennyson wrote *The Princess* which has been described as "a surprising and delightful medley" — not satisfactory by modern standards, yet full of impatience with the old traditions. Tennyson was voicing a growing demand, not only for greater intellectual opportunities, but for better incentives to self-respect and personal integrity. It was an ethical, as well as an educational revolt. We can hear it in a poem written by one of the original "Girton girls" in their first home at Hitchin, half way between London and Cambridge. It is a considerable poem from which we quote as follows:

'Twas here I mused, 'twas here I read,
Here learned the worth of friendship, here
Felt the world widen round, saw clear
Horizons stretch, and overhead

A bluer sky. For here I came
Sick to the soul for larger scope,
Glad laborer, self-expression, hope,
All the girls' life denied of aim

And new life granted. Can I tell
My gain? Ah, here, one moment, wait—
We catch a glimpse still. No, too late,
Old College, from us both, farewell!

The walls of Jericho did not fall with one blast of the trumpets. An important step was taken in 1863 when the Cambridge Local Examinations were opened to girls. A few years later a committee was formed with a definite purpose—"to erect, maintain, and conduct a college for the higher education of women; to take such steps as from time to time may be thought most expedient and effectual to obtain for the students of the college admission to the examination for degrees of the university of Cambridge; and generally to place the college in connection with the university." The names of the committee members are worth studying. In addition to women like Lady Augusta Stanley and Lady Goldsmid, there were churchmen like the Dean of Canterbury and Professor Lightfoot, later Bishop of Durham, and lecturers like Henry Sidgwick, to whom the cause owed a very great debt. In 1871 a start was made in temporary premises at Hitchin, and the next year sixteen acres were purchased at Girton and building commenced. There was great excitement when in 1880 Miss C. A. Scott, afterwards professor of mathematics at Bryn Mawr, was given an equal place with the Eighth Wrangler. There was greater enthusiasm when in 1887 Miss Agnata Ramsay, later the wife of Dr. Montague Butler, the Master of Trinity College, Cambridge, had the First Division of the First Class of the Classical Tripos to herself. *Punch* celebrated the event by publishing a cartoon by Du Maurier showing Miss Ramsay being ushered into a first-class railway compartment reserved "for ladies only." But, though in London university degrees had been conferred on women from 1878, in Cambridge a certificate only was granted. Women could, and did, put after their names the particulars of the Tripos in which they had satisfied the examiners, but it was long before they could appear or claim the privileges that come automatically to male graduates.

Girton now has a splendid pile of buildings and an international reputation. There are 340 students of whom 45 are doing post-graduate research work. There are also research Fellows and a staff of twenty lecturers. The college was in 1948 given full status in the university and is now therefore on the same footing as Trinity, King's or Jesus. Girton has not had to fight a lone battle. Newnham was founded shortly after, and the two have developed throughout on similar lines. The movement became as strong in Oxford as in Cambridge, where there are now four women's colleges (not including institutions for the post-graduate training of teachers). The modern civic universities have always been co-educational. The whole movement is important, not merely as a new departure in education, but as a part of the great and almost world-wide agitation for the equality of the sexes.

It would require another article to give any idea of the extension of the franchise to (with few exceptions) all men and women over 21 years. But gradually women have won their way into the professions, into the House of Commons and even into the Cabinet. One was placed on the British medical register in 1859, another in 1865, though it was not until 1909 that the Royal College of Surgeons and the Royal College of Physicians opened their diplomas to both sexes. Today lady doctors are as common as blackberries in autumn. Lady Astor, an American by birth, was adopted as Conservative candidate at Plymouth when her husband succeeded to the viscounty, and, having been elected by a substantial majority, she became the first woman to sit in the British House of Commons. She became famous especially for her advocacy of the temperance cause; a bill

brought forward by her and passed making it illegal to serve liquor to young persons under eighteen, except at meal-times. Margaret Bondfield first became prominent as a secretary of the Shop Assistants' Union. Later she became secretary of the National Federation of Women Workers, chairman of the Trade Union Congress and in 1923, M.P. for Northampton. In the Labour Government in 1923-4 she was Parliamentary Secretary to the Ministry of Labour. Since 1925 women have invaded the administrative class of the civil service and since 1946 the foreign service. At any time we may see British women appointed as ambassadors or as governors of colonies.

What about the Christian ministry? This has been a problem of great complexity and is likely to remain a problem for many years to come. Some denominations have refused ordination, though in most cases there has been an extension of opportunity. There are colleges for the training of deaconesses and teachers, and more may be expected in the future. Other denominations have accepted women students in theological colleges and given them equal status with men.

It should however be said in conclusion, that everywhere women are giving magnificent service. In the main their work is done unostentatiously, but some have stood out as recognized leaders. Maude Reyden had never sought ordination, but as preacher and writer and supporter of unpopular causes she has been an inspiration to us all. Dorothy Wilson has been a distinguished assistant to well-known ministers and is the author of at least one widely read book, *Child Psychology and Religious Education.* Joyce Rutherford, after happy years in missionary administration, has now turned to teaching. Gweneth Hubble is principal of Carey Hall, a United Missionary College for Women in Birmingham. Elsie Chamberlain is a Congregational minister married to an Anglican vicar and doing useful work far beyond her own congregation. Muriel Paulden has done long and valuable work as head of a women's training center in Liverpool. And time would fail to tell of many others equally faithful in different spheres, some of whom have long years of service to their credit. My own belief is that, whatever may be the final decision on ordination and ministerial status, we shall be increasingly indebted to the women of the churches, not only for their work in the home and in local congregations, but for leadership in thought, in administration, in prayer and in imagination.

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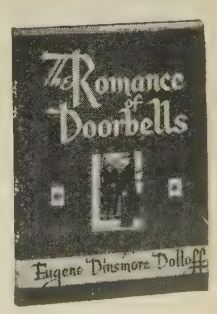

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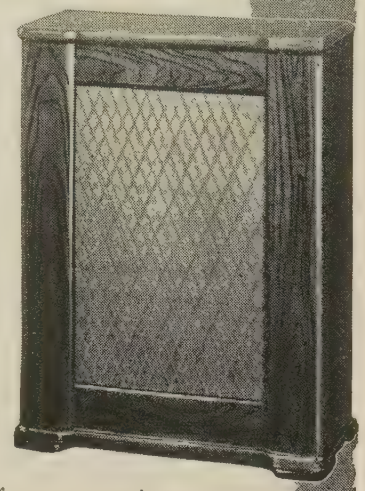

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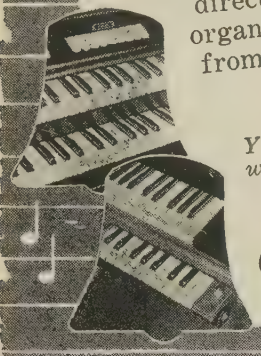

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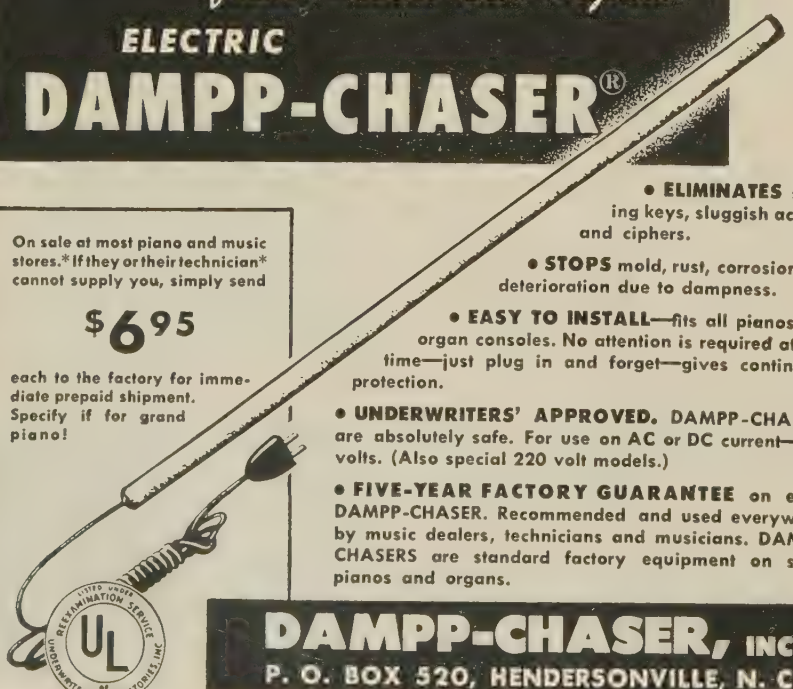

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New Recordings of Folk Art

By Harold Wiley Freer*

IN my article on *Folk Dancing Is Fun* in the April, 1951 *Church Management*, I mentioned the nine excellent records for folk games in "The World of Fun Series" of the Methodist Church. There is no finer series by any company, and with new ones now available, the Methodist Radio and Film Commission† puts every recreational leader in debt to the Commission's vision.

Six new records have been made in the folk game series, four of them played by the Michael Herman orchestra which played for the first nine. The final two, under the direction of Paul and Gretel Dunsing, are played by Maxham's Folk Orchestra, all of these last two records being German folk games. (Michael Herman, by the way, is head of New York's Community Folk Dance Center, editor of "The Folk Dancer," and author of "Folk Games for All." It was largely his able leadership under the direction of Larry Eisenberg of the Methodist Church that has made possible these excellent records.)

M 110 has "Hopak," based on Ukranian music, an American adaptation of a truly difficult dance, made quite easy in this form; "Newcastle," a fine square that will immediately become popular because of its "grand square" chorus; "Road to the Isles," a Scottish tune with schottische steps; and "Spinning Waltz," a Finnish dance suitable for interludes between faster steps.

M 111 has four "singing games," now recorded for the first time: "Mulberry Bush Tune," "Ten Little Indians Tune," "Oats, Peas, Beans Tune," and "Rigajig-jig" (this last being English). These can be used for many games, though only one for each is actually described in detail in the accompanying booklet.

M 112 also has "singing games": "Alabama Gal" (which will prove to be the most popular tune of all the various recordings, used in many ways, and good just to listen to, if one can keep his feet still!), "Sent My Brown Jug," "Sandy Land," and "Turn the Glasses Over."

M 113 has "Waltz of the Bells," a striking recording of a fine tune, "Lili Marlene" (another very popular tune and fun just to listen to, though the dance is excellent too), "Ten Pretty Girls," and "Great Big House in New Orleans." Since these four are largely

(Turn to page 64)

*Minister, Dover Congregational Church, West Lake, Ohio.

†Address 810 Broadway, Nashville, Tennessee.

THE SUN STOOD STILL FOR JOSHUA

Flood Lighting Serves the Sabbath

by William H. Leach

YES, the sun stood still for Joshua. But it was not such a help to us at Alfred University some forty years ago. We had to resort to flood lighting. It all had to do with a way to find a suitable football schedule.

Alfred University was founded by adherents of the Seventh Day Baptist denomination. Like many other denominational schools it has passed through an evolution of denominations, denominationally supported, until as an independent university with several state colleges attached, it is recognized as one which was "founded by the denomination." But its traditions were that of the Seventh Day Baptists. The village people mostly were adherents of that group. A Seventh Day Baptist Theological Seminary is one of the schools of the university. Church services are offered both for the seventh day Sabbath and the first day Sabbath.

Saturday was the logical day for most colleges to schedule their athletic events. But it would be unwise, of course, to try to play football on Saturday in a Seventh Day Baptist community. It was just as impractical to schedule games for Sunday. We tried the next best plan of having the events on Friday but there were few colleges which wished their teams to be away from the campus on that day. So making the schedule was difficult.

I do not want to leave any of my readers in confusion regarding the collegiate football of forty years ago. Do not confuse it with the highly publicized and subsidized game of today. Most colleges were small. There may have been a coach but no coaching staff. The players were all students who were required to maintain satisfactory academic standards and the students, subject to faculty approval, were in charge of arranging the schedule.

There was not always a rush of candidates to make the team so we resorted to pleas of college loyalty to bring out a sufficient number of players to make a showng. I imagine that is how I made the team. One of my college memories is the rebuke of the coach: "Of all the players I ever see, you Leach, is the worse." Reflection, matured with the years, would seem to justify that statement.

But the story I started out to tell was how the simple development of flood lighting settled for us what could have been a rather serious theological controversy. It did for our football schedule what the obedient sun did for Joshua.

The people of the Seventh Day Baptist denomination observe the traditional Jewish Sabbath. That, as you may recall, starts with sundown on Friday and continues to sundown on Saturday. The Sabbath of most of the Christian churches, however, starts at midnight Saturday night and continues to midnight Sunday.

Now do you begin to get the idea? Between sundown on Saturday and the beginning of the first day Sabbath were several hours. The college had for many years used these hours for dances and social occasions, lyceum lectures and other events. Even basketball was played on Saturday evening. But football was a daylight game.

Then we heard of some school which had installed flood lights to make possible evening football. I presume that the first institution which used flood lights had the box office intake in mind. Attendance would be increased. Our motives were much nobler than that. We might have been somewhat influenced by the financial appeal. But the main objective in asking for the improvement was to avoid a conflict with the two Sabbaths.

So a simple thing like good flood lighting helped the schedule, tended to maintain religious friendliness and boosted the good name of Alfred University.

Perhaps if Joshua had lived in our day he could have called on General Electric Company for flood lights instead of asking Jehovah to hold the sun in its course for a few hours. At least that plan worked the miracle for us.

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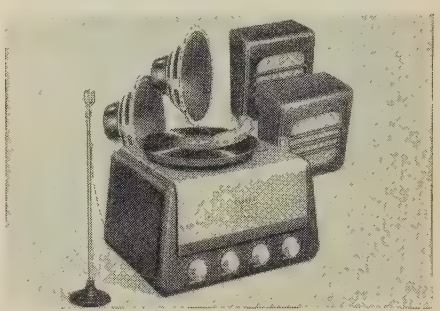

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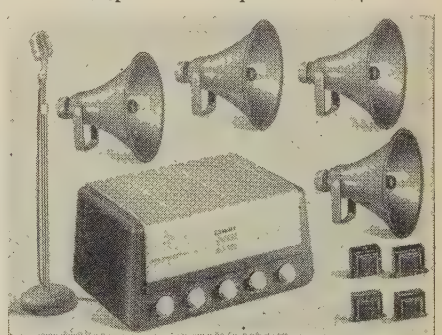

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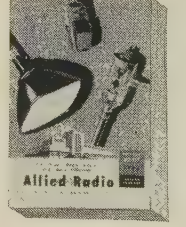

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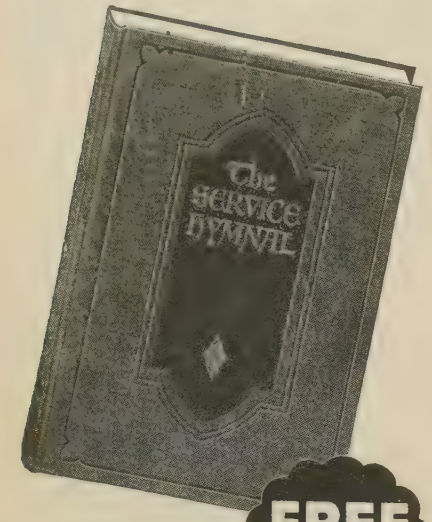

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PROFITABLE SUNDAY EVENING PROGRAM

Educational Forum Is Appealing

*by Lyle Osborne Bristol**

IN many of our churches, especially those in the larger cities of the northeastern states, the problem of a Sunday evening service has become acute. Many congregations, throwing up their hands in despair, have discontinued the service, the evening being given over to youth groups. Other churches hold an evening service for a part of the year only—usually from Christmas to Easter. Still others have a regular worship service, but find it increasingly difficult to have more than a handful of people in attendance. The problem of the Sunday evening has been made more serious by the advent of television.

Recognizing that the traditional evening service was not meeting the needs of the people, the minister and Board of Deacons of the Baptist Church of the Redeemer in Brooklyn, New York, sat down to see what could be done about it. In former times, Sunday evening offered the minister the opportunity of preaching with a special emphasis on evangelism. It was taken for granted that some of the congregation would be non-Christian. But in this church, as in others, the emphasis on evangelism has been taken over by intensive work in the Sunday school and through visitation. The result of such a change is not less evangelism but more.

However, those who come on Sunday evening are the same people who have been or could have been at the morning service. Since these people are almost all Christians, an emphasis on evangelism alone does not meet their needs. Thus the evening session had come to be largely a repetition of the morning service for the same people, only fewer in number.

The Possibilities

The minister and Board of Deacons at Redeemer saw at least three ways in which the problem could be faced. First, the prevailing kind of service could be continued until it died a natural death some time in the not-too-distant future. Or, the emphasis could be put upon a more sensational type of service, with controversial issues up for discussion. While this was possible, it would be difficult to sustain, and in the long run would probably fail. A third possibility was to use Sunday evening to meet the educational needs of the congregation, particularly in the area of Biblical knowledge.

After a full and frank discussion, it was decided to try some kind of an educational program, with the stipulations that the evening session be held in the sanctuary of the church and that the subject matter for instruction be Biblical, at least at the beginning. In a community where the Protestant churches of all denominations have given up the evening service, it was felt essential that Redeemer should continue its witness by a service in the sanctuary. When the matter of this different kind of service was brought to the congregation, there was some hesitation, but all were willing to try this as an experiment for four months. At the end of that time the congregation voted unanimously to continue the program. Thus was born what came to be called the Redeemer Bible Forum.

The Program

The new program for Sunday evenings has been set up as follows. The youth groups continue their regular sessions at 6:30 p.m. Then, at eight o'clock, they and the adults come into the nave for the forum period. The first twenty minutes consist of a brief worship period conducted by the minister, with special music provided in the form of a solo, duet, or quartet.

Then, there is a thirty-minute lecture by the minister, in which the people are guided by a mimeographed outline. The first four months cover the Gospel of Mark, taking about one chapter for each night. The minister gives a running commentary on the section to be studied and explains difficult passages and obscure references. After that, for thirty minutes the congregation has the opportunity of asking questions. These questions are repeated so that all can hear them and answers are given. In this way, the process of instruction is not one-sided.

The Problems

It must be granted at once that certain things are necessary if such a program is to be successful. First of all,

*Formerly minister, Baptist Church of the Redeemer, Brooklyn, New York. Now dean of the College Division of the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.

the minister must be carefully prepared and able to teach. Nothing will kill such an experiment more quickly than for the lecture to be dull and uninteresting. Hours upon hours of work are needed in order that the interpretation may be clear and helpful. In the case of the Church of the Redeemer, the minister has come from a wide experience in divinity school teaching after graduate work leading to an earned doctorate in the Biblical field. Thus the matter of teaching and answering questions is familiar to him. But any minister who is willing to work and make this an important part of his ministry can teach in an attractive way.

Another factor that has to be recognized is that there is always the danger of trick questions from the congregation. Unless the people are eager to learn and come in a spirit of sincere inquiry, such a program can easily degenerate into a bickering over nonessential matters.

A third problem that arises is the theological difference to be found among people in the same congregation. The very conservative Christian will not see things in the same way as the very liberal Christian. In the planning it must be agreed that no one will become angry if his point of view is not presented. Rather, he will seek to understand the various interpretations and then come to his own decision in the light of what he has heard and read. So far there has been no difficulty whatever in the carrying out of this program of instruction at Redeemer.

The Advantages

The advantages of this kind of Sunday evening period can readily be listed. First, it provides for systematic instruction in the Bible. Living as we do in an age that is largely Biblically illiterate, we need to find some way of instructing our people in the basic writings of our faith. Then, too, such a program gives the minister material for years ahead. The Gospels, the Acts of the Apostles, the Letters of Paul, and the other writings of the New Testament can take years to cover. Beyond that there is the wealth of the Old Testament to be displayed and taught.

A third advantage is the opportunity provided for people to get answers to questions that have been bothering them for years. Some of these questions may seem simple, but even simple problems can be annoying. Finally, here is the way to meet a deep need in the Christian life. The Bible is not dead. It speaks of a faith that is to be lived day after day. But people will live this faith only as they know about it, and only as their knowledge of it increases.

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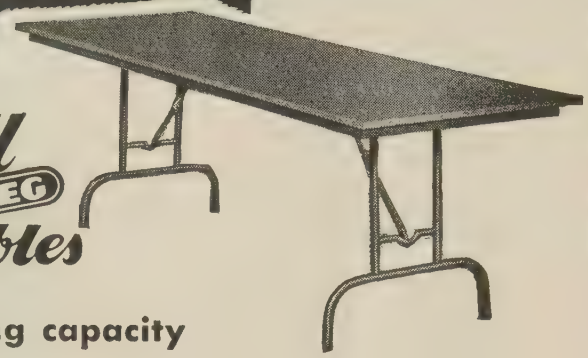

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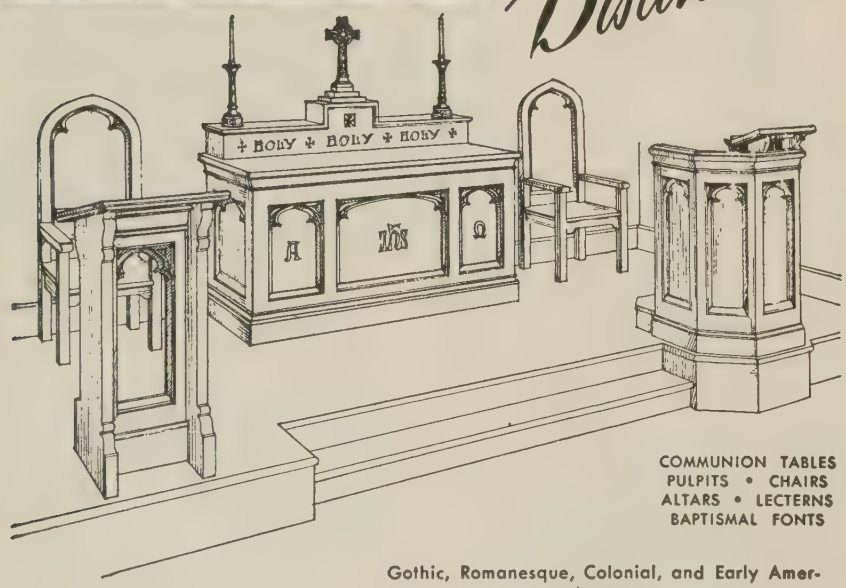

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New Recordings of Folk Art

(From page 60)

American tunes and dances, they bring an entirely new variety into the folk dance field. The leader without a good singing voice will now be able to add these to his repertoire.

M 114 and M 115 are the Dunsing records, all German folk games. M 114 has "Butterfly," "Dance Lightly," "Klapptan," "Stopp Galopp," and "Tampet." M 115 has "Alfelder," "At the Inn 'To the Crown,'" "Foehringer Kontra," and "Sonderburg Double Quadrille." The music of these is most interesting, too, and for most of us, the dances are quite new.

But Larry Eisenburg, producer of these recordings, now had added other forms of folk art. One series is "Tennessee Mountain Folk Song Series," three records with fifteen old mountain songs sung expressively by Grace Creswell. These include "Green Sleeves" (not to be confused with the folk dance of the same name, an entirely different tune), "The Three Ravens," "He's Gone Away," "Cindy," "Done Caught a Rabbit," "I know Where I'm Goin'," "The Cuckoo," "The Riddle Song," "Cockles and Mussels," "Sourwood Mountain," "Wondrous Love," "Wayfaring Stranger," "Black Is the Colour," "I Wonder As I Wander," and "Lass From the Low Countree." Those who love folk songs will recognize the great variety, humor, love songs, old ballads, and carols, all from the Tennessee mountains, yet revealing their English ancestry. The records are S—257, 258, and 259.

Another new form is the folk tale, and two series are now available in that form. The first is "Uncle Simon's Folk Tales," as related by Dean W. J. Faulkner of Fisk University. This reviewer remembers Dr. Faulkner saying several years ago that "Uncle Simon" was a former slave he knew as a lad, whose stories about Brer Rabbit and the other animals were the equal to and in some instances even superior to the Uncle Remus tales. Now Dr. Faulkner has written down some of them, and five he records in an excellent voice which gives all the nuances of a Negro folk teller. These are "The Eagle—He Flew," "Brer Turkey Buzzard Waits for Dinner," "Brer Possum and Brer Snake," "How Brer Rabbit went A-Courtin'," and "Brer Tiger and the Big Wind," this last being a longer one, and fascinating from beginning to end. These records are S-251, 252, and 253.

Three more recordings of folk tales are S-254, 255, and 256, all by E. O. Harbin, and based on tales by Roark Bradford. Harbin's voice is rather

(Turn to page 79)

They Say-What Say They? Let Them Say

PEW OR CHAIRS

Editor, *Church Management:*

I read your article entitled "Pews or Chairs?" in your January issue with considerable interest. My first reaction was that it was probably fruitless for a church pew manufacturer to set forth his ideas in that, admittedly, there is bias in my thinking.

However, I do hope that you will recognize the fact that we have been leaders in trying to effect highly successful church interiors for a long period of time and that some recognition will be given to our basic thinking.

Basically, there is normally just so much money available for church furnishings. Since this amount is usually limited, especially in these days, we must concern ourselves more with the spiritual atmosphere in a church than with the seating problem alone if we are to be successful.

In the illustrations which you show, in the main, I think it can be said that people have again starved their chancel area appointments to procure a type of seating which is out of balance with their basic budget. In other words, I think that the problem of "Pews or Chairs?" is broader than your title.

This folding chair idea or theatre chair idea is not a new one. We have replaced seating of this kind with pews for many years in many churches. Admittedly, most of the seating which we have replaced has been theatre chair seating with plywood backs and seats without upholstery. The replacement of this type of seating will follow when the upholstery becomes shabby or is no longer usable.

It is true that there is no liturgical significance to a church pew. Neither, for that matter, is there any basic reason why, from the standpoint of history, we must have a pulpit or lectern or other fitments in the convenience category.

However, I do think that it is true that all worshippers associate the pew with the atmosphere in a building and that they definitely prefer it.

The theatre chair is seeking its way into the church principally because there are no longer outlets in motion picture houses in that the building activity in this field has just about disappeared for various causes.

The flexibility of pew seating is great, especially when children are involved. Two children can often sit in the space provided by one theatre chair. While it is true that building codes recognize the limit of lengths for pews, the same thing is true, in the same building codes, in so far as theatre chairs are concerned.

The summer and winter argument is a nebulous one, I feel, but can be answered by one of your advertisers' illustrations showing plywood backs and seats on opera chairs.

It is our contention that we cannot overlook the eventual cost of theatre seating in that the constant maintenance of hinges, upholstery, etc., can be a most important factor over a period of fifty to 100 years.

Certainly we think of our pews lasting that long but I wonder if opera chairs or theatre chairs are planned for that age.

Placing pew ends on the ends of a row of theatre chairs is completely out of spirit with the contemporary mood in our architecture in which we are trying to be definitely honest with ourselves as to functional uses. Certainly the recognition of the need for churchly atmosphere is very weak defense for this type of seating.

Basically, in your article you are referring to theatre seating which has upholstered back and seat surfaces. This type of seating is very expensive and, I believe, beyond the reach of most churches or, if it is within grasp will mean that other furnishings will suffer —a regrettable circumstance, I am sure you will agree.

Basically, I think that all of us will agree that pews can be improved. The use of cushions on pews is helpful and more than this, I think that all of us who are working with the contemporary architects are maintaining research departments in the hope that we will come up with something which will be historically correct, basically church seating, and economical as well as comfortable.

I know that there are so many people who look to your publication for guidance and advice. The reason that I am writing this letter is only in the hope that you may agree with me that there is more to this general problem than what was outlined in your short article in the January issue.

Surely, we want people to be com-

(Turn to page 67)

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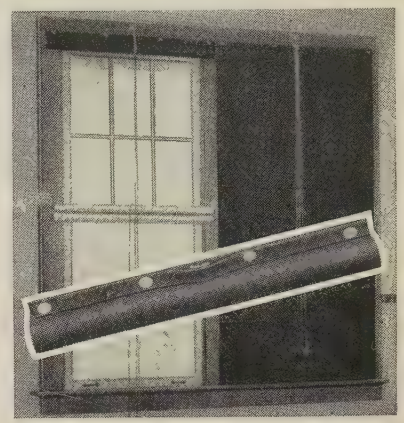

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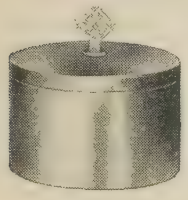

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Ministers' Vacation Exchange

OUR Ministers' Vacation Exchange for 1952 is off to a start. Here are some wonderful opportunities for helpful vacations. Subscribers may send in items to appear in later issues. No charge is made for the insertion. As a rule, each item appears in two numbers. We request that you advise us when plans have been completed.

One rule of the department is that each person must give a proper mailing address. No box numbers can be used as these would place an additional burden upon the office of **Church Management**. The department will be continued through the June, 1952, issue.

Saint John, New Brunswick, Canada. United Church of Canada. Wish to exchange with a Presbyterian, Methodist or Congregational minister in the United States. July or August. **Write Ralph J. Knock, 135 Rodney Street, West, Saint John, New Brunswick, Canada.**

* * *

Memphis, Tennessee. Methodist church. Would exchange with any congenial denomination, July 13-August 24. Happy exchange last year with Presbyterian minister in Washington, Missouri. Family of four; boy 15, girl 12. Our church, Harris Memorial has 535 members. Two services on Sunday. Three-bedroom parsonage. **Cecil A. Baker, 660 North Seventh Street, Memphis 7, Tennessee.**

* * *

Mount Airy, North Carolina. Methodist. Will exchange with any congenial denomination. July or part of July and part of August. Family of four. Boy 19; girl 16. Our church has 850 members in a town of 8,500. Situated in the foothills of the famous Blue Ridge Mountains. Wonderful scenery and spots of interest. One service per week. No pastoral duties. Honorarium exchanged if desired. Four-bedroom parsonage. References exchanged. **A. C. Waggoner, 146 Franklin Street, Mount Airy, North Carolina.**

* * *

Presbyterian Church, Forrest City, Arkansas. Forty-five miles from Memphis, Tennessee. Wishes to exchange pulpit and manse during July or August. First choice is Canada or New England but definitely approachable for other locations. Prefer exchange with Presbyterian or Reformed pastor. **Henry E. Acklen, Forrest City, Arkansas.**

* * *

Adel, Iowa. Methodist church, County Seat town. Twenty-one miles to state capital. Supply or exchange with any congenial denomination. July or August. Three children: boy 11, girl 10 and girl 4. Three-bedroom house. **Clarence E. Thiele, Methodist Church, Tenth and Prairie,** Adel, Iowa.

* * *

Will Supply. Methodist minister will be glad to supply pulpit of church in vicinity of Yellowstone National Park in exchange for use of parsonage or housekeeping rooms. Wife and myself only. **Wayne W. Moore, First Methodist Church, Mesa, Arizona.**

* * *

Lincoln, Nebraska. Evangelical and Reformed. Would like to exchange parsonage and pulpit with any congenial denomination August 10, 17 and 24. Our church, St. Paul Evangelical and Reformed, has 630 members. Located in university city of 120,000. Morning service only. Modern parsonage next to church. Prefer vicinity of Boston or Los Angeles. **Arthur G. Crisp, 1314 F. Street, Lincoln, Nebraska.**

* * *

Norwich, Connecticut. United Congregational Church. Honorarium of $125 for one preaching service a week —for five Sundays. Four bathroom, five-bedroom modern manse with up-to-date kitchen. Desire similar exchange for the five Sundays of August with minister of any denomination in United States or Canada. Norwich is near countless historical settings, is not far from New York City, Hartford, Providence and Boston, and is only five to 45 minutes from swimming pool, lakes, Long Island Sound, and Atlantic Ocean waves. United Church has around 800 members. Can give best of references. Six in family. **Edward W. W. Lewis, One Crescent Street, Norwich, Connecticut.**

* * *

Salisbury, Pennsylvania. Located in famous "roof garden" of Pennsylvania, in beautiful mountain section. Warm days and cool nights. Modern parsonage with Bendix washer and gas drier. Two-station television afforded by Pittsburgh and Johnston stations. Desire to exchange parsonages during the

month of August. Have had successful exchanges in recent years. **Geo. E. Bowersox, Jr., Salisbury, Somerset County, Pennsylvania.**

* * *

Elgin, Illinois. American Baptist Convention church of 1,200 members. Modern parsonage. Near Chicago; also near lake resorts. Family of five (one a babe in arms). Would like to exchange with congenial denomination in Florida. **A.E. McKenney, 270 E. Chicago Street, Elgin, Illinois.**

* * *

Will Supply. Congregational minister will supply pulpit of congenial church in Raleigh-Durham area for honorarium and auto expense all or part of time from June 15 through September. No parsonage necessary. **James C. Perkins, 1922 Ward Street, Durham, North Carolina.**

* * *

Will Supply. Five Sundays during the month of August for use of manse. Able to furnish previous summer supply references. I am serving a church of 300 members. Thirty-eight years of age. Will be accompanied by wife and boy, nine. **Robert D. Morlock, First Congregational Church, 2822 Edmond Street, St. Joseph 35, Missouri.**

* * *

Truckee, California. Will exchange the use of modern cabin on Lake Tahoe, California, for manse and preaching services each Sunday during July or August with some pastor in British Columbia. **A. A. Carmitchel, Truckee, California, U.S.A.**

* * *

Will Supply. An Evangelical United Brethren pastor is available for pulpit supply within driving distance of Fremont, Nebraska during the month of July. Expenses and honorarium. No exchange. **V. A. Carlson, 769 Rhode Island Street, Gary 2, Indiana.**

* * *

Watervliet, New York. Presbyterian church of 923 members. Will exchange newly modernized house with all electric Youngstown kitchen including dishwasher, television and screened-in porch and pulpit for five Sundays of August and first Sunday of September. Substantial honorarium for one service only. Near lakes, New England, four hours drive to Boston and New York City. Wish to exchange with pastor in California. **Norman A. Wilson, 513 Sixth Street, Watervliet, New York.**

They Say—What Say They?—Let Them Say

(From page 65)

fortable. I do not think, however, that we should encourage them to revert to a type of seating which has been tried quite extensively many years ago and has been found wanting in many respects. I think that what all of us want is an improved type of church pew which will develop, I am sure, in the industry to give us ideal seating.

E. W. Tuhtar,
Ossit Church Furniture Company,
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Men and women, young* and old, appreciate *and use* these books. Written by Ralph S. Cushman, the poet-bishop, A Pocket Prayer Book, A Pocket Book of Power, and The Pocket Book of Faith contain many gems of scripture, prayer, quotations and verse. The three vest-pocket books, beautifully bound, gift-boxed, only $1.00 per set, postpaid. Use this handy coupon:

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THE HOLY WAR

Editor, *Church Management:*

Having just opened my February *Church Management* and read your editorial on The Holy War Issue, I immediately turn to my typewriter to commend your keen analysis and clear presentation of the real problem we are facing in this respect. I heartily endorse what you say.

In a recent public forum here arranged by the social science department of our university, a panel of Ph.D. history, sociology, and economics teachers spent two hours discussing the Third World War. When the audience was given opportunity to ask questions, I asked for an expression of opinion on the extent to which religious differences contributed to our friction with Russia. The answer was completely evasive becaue of the strong Roman Catholic influence in the community and the school.

I think this editorial merits reprinting as a leaflet for wider circulation.

Arthur Shaw,
Las Vegas, New Mexico

QUESTIONS FEDERAL SOCIAL SECURITY

Editor, *Church Management:*

Church Management is number one on my magazine rack. I am interested in the articles recently, concerning ministers and social security.

It seems there is another issue other than church and state. It is the matter of the government going into an unfair competition with business. It is happening in many areas, and I have been told by insurance men that because it has adopted such tactics in insurance, policy rates have had to go up and up.

This letter is mostly in the form of an inquiry. I want to know if my thinking is sound in this regard.

G.I.s carry a government insurance. All of us pay taxes to help support that insurance company. Special appropriations have been made out of tax money in order that bonuses may be paid.

Regular insurance companies cannot meet that kind of competition. Denominational pension funds must have some of the same difficulty.

If this is true, the larger number of

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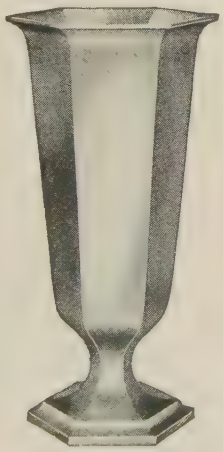

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people going into social security will bring the larger taxes to support it. Where is the cycle to stop when the "spiritual leaders" (?) hop on the "Gimme wagon"?

One of the strong points for selling denominational pensions was that we would avoid just this step. Now, what attitude shall we take?

As soon as we become participants in social security our churches become bookkeepers for this government. What is going to be the logical next step?

U. L. Gibson,
Yale, Michigan

LIKES THE PRAYERS

Editor, *Church Management:*

I want to compliment *Church Management* on printing the prayers of Dr. J. Richmond Morgan. Pointed at a specific day or occasion; and written in simple, terse and chaste style; they are of great practical value for personal inspiration and for public worship.

Stripped of the wordiness and stuffiness of many prayers, they are a fresh, direct and original approach to God. Let us have more of these gems.

H. L. Michael,
Sycamore, Illinois

HOLDS DECISION UNCONSTITUTIONAL

Editor, *Church Management:*

Re: *Church Management,* February, 1952, page 5. "Courts bar holding services in private homes." I consider the decision unconstitutional. City ordinance zoning concerns erection of buildings. It is not indicated that the court decided the home had become a church; it was fundamentally a home, as I understand the situation, with occasional religious services. If so, it is no more subject to regulation as a church than is a man who would occasionally have a mechanic work on his car in the home garage; that would not make a public garage out of it. I further believe that this decision has more implication regarding religious freedom that at first appears.

J. C. Roberts,
Muncie, Indiana

IS A PARSONAGE A NECESSITY?

Editor, *Church Management:*

I have just finished reading in the December issue of *Church Management* the article by Robert Bond, entitled, "Shall We Abolish the Parsonage?" It is not the first article which has been written in favor of doing away with the parsonage. I am wondering if the writer has taken time to consider how many ministers, living on less than the average salary in the present era, could be expected to own a home. Countless

(Turn to page 83)

"England's Disappearing Clergy"*

THE three words above captioned an article in the *Spectator* (London) for September 7, which must have been startling to many readers of that conservative journal. We are sure the publishers will be glad to have us share a portion of it with our readers. The writer is Mervyn Stockwood.

"The country is faced," he declares "with a large-scale closure of churches. The effects are already noticeable in rural areas and some industrial cities. Villages which for centuries have had their own parish priests are having to share them, while in towns like Bristol and Liverpool some congregations are dependent upon occasional visits or peripatetic parsons. The position is sufficiently serious to demand the attention of all who have the welfare of the nation at heart, whether or not they owe allegiance to the church."

The article continues:

"Quite apart from doctrinal instruction and religious services, the churches have done much for which the country should be grateful. They have been pioneers in education, hospital-building, youth work and philanthropic enterprises. Life in the east ends of our cities may have been drab and squalid, but generations of devoted clergy have striven to mitigate the gloom and poverty. Now the parson is leaving the scene and the cultural and spiritual influence of the church is dwindling. The boys' club, the football team, the old folks' social centre and the evening classes which brought pleasure and enlightenment to thousands who otherwise would have roamed the streets, are closing down. It is true that the state is often bridging the gap with its elaborate and well-equipped institutions, but it can never provide a substitute for the homely [British for home-like] club which centered around a parson who lived among his people and knew them by their Christian names."

Although he thinks the statistics of the situation will be unimpressive to most people, because they are so impersonal, Mr. Stockwood cites some figures.

"At the outbreak of the First World War the Church of England had 22,000 clergy; today it has 13,000; in 1960 the figure will be less than 10,000. In fact, within ten years the Church will have the same-sized staff as it had at the beginning of the eighteenth century when the population was considerably less than 10,000,000."

The root difficulty, the writer insists, is the "inadequacy of the parson's pay." The minister's calling puts him in a situation where he is "rarely free from financial anxiety." The inference, Mr. Stockwood thinks, is clear:

"This country, which prides itself on its Christian heritage, must make up its mind whether it wants a church. If it refuses to take adequate steps, it must be prepared for the consequences. It believes in education, so it pays for schools and teachers; it believes in health, so it pays for hospitals and doctors; if it believes in the Christian religion it must pay for the plant and the men. If it does not believe in it, let it honestly say so, and admit that in the struggle between Christianity and atheistic materialism it intends to do nothing to support the former.

"In Switzerland the problem has been solved by a voluntary tax. A man who expects the services of the church is liable to a small tax, about ten shillings in five hundred pounds. He can contact out, but in doing so he renounces all rights to the church, including baptisms, marriages and funerals. Thus the consciences of the atheists and agnostics are safeguarded. And there are no denominational difficulties because each taxpayer states his particular preference. The argument on which the tax is based is that people who expect buildings and parsons to be at their disposal must help to maintain both. I hope that Parliament will have the courage to enact similar legislation here. If the country requires the church it must provide a sound financial basis for it."

*From Information Service.

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NEW BOOKS

Theology

The Christian Understanding of God by Nels F. S. Ferre. Harper & Brothers. 275 pages. $3.75.

Here is a book out of the author's own creative mind which will bring many rich rewards to those who are willing to use the ganglia of their own brains to ponder it, and make it part of their own lives. For it is not a book to peruse lightly. It calls for diligent study and questioning by those who read it.

Dr. Ferre is one of the virile theological thinkers of his day, and he is not afraid to beat out new paths in his own reasoning about the deep things of God.

The Christian Understanding of God is one in a succession of other rewarding books from the author's pen which deal with the eternal purposes of God and historic process. In nine telling chapters he discusses with keen intellectual and spiritual insight the baffling truths having to do with the nature and work of God. It is a bold and challenging conception that he gives of God in his nature, and in his relationship to the world, time and eternity.

After speaking of God the Absolute, *agape*, the author gives us this illuminating thought, "What happens, however, when the absolute is understood in terms of love? By the absolute we are going to mean the ultimate or God. If God is absolute as love, what follows? The very nature of the ultimate, the absolute, God as love, a self-existing and self-directing being, is to have relations. As a matter of fact, love freely creates relations. Such is its nature. Since, moreover, love does not manufacture puppets, because it is basically not causative but purposive, love not only has and creates relations, but also redeems these relations to whatever extent there is need of it. Love as the absolute by nature reclaims the mistakes and reconciles the over-againstness of finite freedom." (Page 19)

In his very thought provoking chapter on The Work of God in Incarnation, Dr. Ferre gives us this further glimpse of God when he says, "The conclusive encounter of God's love with man, reconciling the world unto Himself, needs, then, the whole process in order to be concluded. All reconciliation is part of God's work of atonement. When there is reconciliation on the personal, social, economic or political level, though the instrument be the Spirit of God, yet here is the work of God, maintaining His world and preparing for the fuller fellowship. But most of all, the atonement takes place through the Church, the body of Christ. We must fulfill His sufferings. The Church is the extension of the atonement. It is, to use a phrase hammered in by Truman Douglass, 'the community of redemption.' When the Holy Spirit works in the Church to provide wholeness within its membership and within the community where it dwells, there Christ is actually active." (Pages 210-211)

Every minister would do well to take the chapters of this book as a basis for a series of sermons on some of the essentials of Christian truth. The book also has sermonic value by way of fresh and suggestive illustrations. The thinking layman will be greatly helped in the reading of this book.

A. S. N.

One and Holy by Karl Adam, translated by Cecily Hastings. Sheed & Ward. 130 pages. $2.00.

This book is written by the most able and most Evangelical Roman Catholic theologian of Germany. He is now emeritus professor of systematic theology at Tuebingen's Catholic Faculty (curiously, the same position Karl Heim holds in its Protestant one!).

The book is different. Here is a discussion of Luther and the Protestant Church that is not marked by haughty scorn. Instead the author seeks to examine honestly the causes for the Reformation in order to determine what possibilities there are for reunion. His description of the open scandals that afflicted the pre-Reformation Church is truthful and, for a Roman theologian, courageous. The church ceased to be one because it had ceased to be holy.

Dr. Adam never quite oversteps the bounds of orthodox Catholicism, although in his attempt to demonstrate the underlying unity between the confessions he steps very close to the line. Imagine reading that "The phrase 'salvation by faith alone' has never been alien to Catholic theology." (Page 59). Yet in the final analysis he is willing to insist upon such un-Evangelical doctrines as the infallibility of the Pope and the Assumption of the Virgin, although he hints broadly that he hopes the pronouncement of the latter dogma—the lectures comprising this book were delivered in 1947—would not be made, since it would erect another barrier between Protestants and Romanists. It is both fortunate and unfortunate that the present Pope is neither as conciliatory nor as evangelical as the author of this book.

This is a book thoughtful and intelligent Protestants should read. They need to be reminded that within the power-structure of the Roman church there are such choice spirits as this. They need the reminder, also, that even such men must do their thinking and writing within the bounds set by the dogmas of that church. And for their own spiritual health they need to listen to words like these: "May they all keep for their guiding thread the prayer instituted by the Holy See for reunion with the Oriental Churches: 'We pray thee, O Lord . . . keep us from any fault that might estrange us *yet further*.' To sum up: we must each take our own Confession seriously; we must each give ourselves unconditionally to Christ and His holy will; and, inspired by this love of Christ, we must each root out of ourselves all loveless prejudice against those of the other faith." (Page 111). There are many things said with which I cannot agree, but this certainly deserves assent.

J. S.

Theology of the New Testament by Rudolf Bultmann. Translated by Kendrick Grobel. Charles Scribner's Sons. 366 pages. $3.50.

Dr. Bultmann, who occupies the chair of New Testament at the University of Marburg, presents here the first volume in a two-volume study. This volume contains the study of presuppositions and motifs of New Testament theology and an analysis of Pauline theology. The second volume when published will continue with the theology of John and the analysis of the development of the ancient church.

Part one states the presuppositions and motifs of New Testament theology. Dr. Bultmann believes that the dominant view of Jesus' message is the Reign of God. This message stands in the historical context of Jewish expectations about the end of the world and God's new future. All that man can do in the face of the Reign of God now breaking is this: Keep ready or get ready for it. The author finds that Jesus' life and work measured by traditional Messianic ideas was not Messianic. The earliest church regarded itself as the congregation of the end of days. The Christian missionary preaching began with the proclamation of one God. The sacraments consisted of baptism and the Lord's Supper. The spirit which is bestowed upon all Christians at baptism is a miraculous divine power that stands in absolute contrast to all that is human. Dr. Bultmann concludes part one with a discussion of the Gnostic movement against which the Christian preachers fought.

Part two is a study of the theology of Paul. The author assumes two points. First Paul originated in Hellen-

istic Judaism. In the second place he was won to the Christian faith by the *kerygma* of the Hellenistic Church. The author begins with a detailed study of such words as "soma" (body), psyche, pneuma, zoe, mind and conscience, heart, flesh, creation and man, "flesh" (Sarx), sin, death, law, "world" (cosmos), and righteousness. To Paul righteousness meant "the condition for receiving salvation or life!" God's grace is not a quality, not His timeless kindliness "but a conviction of being rescued from God's wrath." The grace of God is a single deed which takes effect for everyone who recognizes it as such and acknowledges it. The preaching of the word, the church and the sacraments to Paul are all related to what the author calls "salvation-occurrence." Salvation-occurrence includes the death and resurrection of Jesus. This is obtained through a faith structured by obedience. Faith's obedient submission to God's grace, the acceptance of the cross of Christ, is the surrender of man's old understanding of himself. Freedom from sin and walking in the spirit is a result of this new faith in Christ. Freedom from the law is also freedom from death. The believer, having died with Christ, also shares in his resurrection.

Dr. Bultmann has written a constructive book on New Testament theology upon which he has put a lifetime of research. When the second volume appears, it will become a standard reference for years to come. It is thoroughly historical, accurate, up-to-date in its interpretation.

W. L. L.

Systematic Theology by Paul Tillich. University of Chicago Press. 300 pages. $5.00.

Dr. Tillich, the author of this first of a two-volume study of theology, gave up his chair in philosophy at Frankfurt when the National Socialist Party came into power. Since 1933 he has been professor of philosophical theology at Union Theological Seminary, New York City. His latest book, *The Protestant Era* written in 1948, is a brilliant discussion of the place of doctrines of Christ in our Protestant thought and action.

The organization of this volume proceeds beyond the usual alternative between American liberalism and Continental neo-orthodoxy. His tool is what he calls "the method of correlation"—correlation between existential questions and theological answers. The first section of each of the five parts of the system develops the existential questions implied in some central philosophical concept. In this first volume two concepts of being and of reason are the subjects of special study. The second section of each part of the system then develops the theological concepts which are presumed to answer the existential questions. A doctrine of revelation is presented in which both naturalism and supernaturalism are rejected and revelation is understood, not as information about divine "things," but as the presence at the depth of reason of the ground of reason. God is understood not as a being existing beside other beings but as being itself, or the power of being in everything and above everything that is.

Dr. Tillich's system liberates us from

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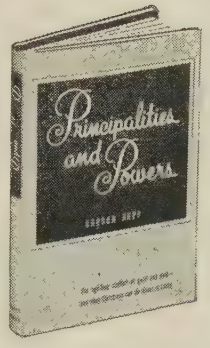

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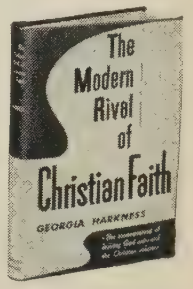

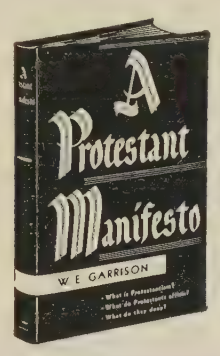

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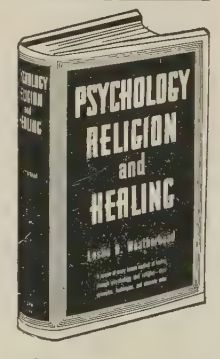

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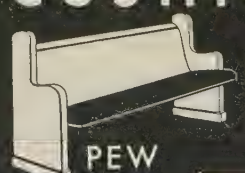

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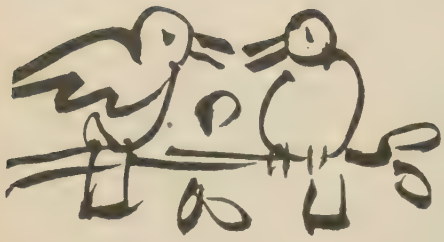

As one bird said to another bird

"Have you read any good books lately?"

"Well," said the other bird, "there's **ST. BENEDICT JOSEPH LABRE by Agnes de la Gorce** ($3.00). It's a biography of the saint whose life foreshadowed the miseries of the 'displaced persons' you hear so much about. Like them he was nearly always cold, hungry and dirty, but, unlike them, he chose his poverty and homelessness for love of God. You can't help loving him, even if you are glad you don't have to copy him. He wouldn't have hurt a sparrow. And there's **THE PEOPLE'S PRIEST by John C. Heenan** ($2.75). This is a blueprint for the life of a parish priest telling him how to get himself and his parish to heaven. If you really want to know what priests are trying to be like, you can't do better than read it. Then there is **SATAN, an anthology of essays edited by Father Bruno de Jesus-Marie, O.C.D.** ($5.50) —this is an enormous book all about the devil, his personality, activities and recreations. It's mostly for people with a professional interest in him, of course, but anyone who wants to be forewarned and forearmed will find it useful. It's got 525 pages and 24 illustrations. Lastly, there's **RETURN TO CHESTERTON by Maisie Ward** ($4.50), a good book for mid-Lent when we are supposed to let up a little. It is not about Chesterton's books but about Chesterton himself, as he was known by all sorts of people—taxi drivers, secretaries, dozens of children and so on. It is full of his drawings and poems and is altogether very gay and pleasant."

"Have you *read* all those?" said the second bird, in some awe.

"Well, no," said the first bird, "but I read *about* them in the **TRUMPET** —rather an amusing thing—it comes four or five times a year, free and postpaid, if you ask **Margaret MacGill** at Sheed & Ward to send it. Books, of course, you buy at your bookstore."

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the idea of God as a being whose existence or non-existence can be discussed. God cannot be made into an object for empirical study. Religious knowledge to Dr. Tillich is always symbolic. Living in a day when philosophical writing is very fragmentary this volume will give a comprehensive framework for study. We shall look forward with interest to the second volume.

W. L. L.

Preachers and Preaching

The Seven Words by Clovis C. Chappell. Abingdon-Cokesbury Press. 78 pages. $1.00.

The value of a book is not always determined by its size. Most libraries contain some large and expensive volumes which take up space on shelves and occasionally impress certain types of naive visitors but for all practical purposes come very near to complete worthlessness. Here we have, on the other hand, a little book which is an excellent illustration of the adage concerning good goods often coming in small packages. Since Dr. Chappell's numerous other works have had such a wide circulation, many readers will know what to expect from the present volume and will not be disappointed.

As the title indicates, this book contains seven sermons based on utterances of Jesus on the cross. To say that these are typical Lenten sermons would hardly be fair, because they are considerably above the average both in content and in homiletical approach. It is unfortunately true that there are in print certain devotional discourses dealing with this period of the life of Jesus which are characterized by an economy of thought. Although these seven sermons are simple rather than profound, they are illuminating, and spiritually constructive.

Like all of Dr. Chappell's sermons, these connect with the practical problems of daily life. They are rich in fine illustrations drawn from personal experiences and many other sources. From the very nature of the topics dealt with this is distinctly biblical preaching and has some of the merits of both the homiletical and topical methods. *The Seven Words* is a book that can be read at a sitting, but it is safe to prophesy that most readers will come back to it again and again.

L. H. C.

Tried By Fire by F. B. Meyer. Baker Book House. 218 pages. $2.50.

This is a reprint of a volume by the author, which was written a number of years ago. The author was one of the world's greatest preachers and Bible exegetes some years ago. This is the first of a number of volumes of Biblical exposition that are to be issued from time to time.

This volume has in it a vast supply of material for homiletic use. Ministers will find great resources here for the preparation of sermons. At the same time church school teachers and others interested in the study of the Scriptures will find great help in preparing lessons, or in developing one's own soul by a study of the Scriptures. The expositions are written in simple language and are readable and understandable by all.

These expositions were written out of devoted study of the Scripture, a busy pastorate, and a real ministering to the needs of men. They will be welcomed by all who read them, and will make a lasting impression upon the minds which absorb them.

A. H. J.

This Is the Day by Theodore Parker Ferris. Wilcox and Follett. 191 pages. $2.50.

Now, these are sermons! Twenty-three of them by the rector of Trinity Church, Boston, they reveal him as a notable successor to Philips Brooks. Simple in style, refusing to be tangled in academic phrases that would prove the erudition of the preacher, touching men where they live, yet not talking down to them nor slapping them on the back in "worldly" fashion, full of many fine illustrations, most of them biographical (and what better kind could be used?), these sermons speak to the reader's condition too. How much better they must have been to the hearer!

Underneath the sermons is a devotional background evident throughout, a literary background not made noticeable by footnotes, and a friendliness and warmth unmistakable. This reviewer is not particularly moved by written sermons, but these made him wish to be an attendant at Trinity some day.

H. W. F.

The Bible

The Moffatt Bible Concordance. Harper & Brothers. 550 pages. $6.00.

With all the new translations of the Bible that have come from the presses in recent years none has the popularity of the Moffatt translation. In many editions, the full Bible, the New Testament, the Testament with Psalms, and others, one or the other of these have found their way to nearly every minister's desk, as well as in the library of many church people. Now that the seventeen-volume commentary of the New Testament based on Moffatt's translation has finally been completed, even more popular is the work of this extraordinary Scottish teacher and preacher.

But how to find that unusual word or phrase that we recall was somewheres in a certain book — or was it in that other book?—has been a real problem. Now it is solved. Harper completes its Moffatt series with a complete concordance, in which all those elusive modern words and phrases can quickly be run down. Check a few words, like those under "haunt," and see what apt and telling phrases are to be found; or under "luck" or "never," strange enough this last may be. Then here is "mutter" and "shaky" and "imposter" (one being of Jesus), and many others which will be fun for the curious-minded to look up.

Readers of Moffatt will recall that some verses and chapters do not follow each other in traditional order. The concordance is careful to point out where the phrase does come, so that it may be readily found.

To many of us this concordance will make our enjoyment of Moffatt's translation even more delightful.

H. W. F.

The Greatest Book Ever Written by Fulton Oursler. Doubleday & Company. 489 pages. $3.95.

The author of this volume has al-

ready established himself as the writer of the best seller, *The Greatest Story Ever Told.* This book likewise will prove another popular best seller. Mr. Oursler with his journalistic experience has been able to describe the various episodes of Old Testament history as if they had all taken place yesterday.

There will be those who may disagree with the author's points of emphasis even though an attempt has been made to check with Catholic, Jewish and Protestant experts to produce a book acceptable to all. There is no attempt by the author to rationalize or to modernize the text of the Old Testament. Only where details of time, location, climatic conditions, or similar material will emphasize the reality of his descriptions does Mr. Oursler add information.

The author taking his theme "God the Father" divides his book into eight books having chapters ranging between three and eight each in them. The prologue is the Creation Story. The epilogue, entitled "The Unwritten Years," describes the events between the closing of the Old Testament and the opening of the New Testament. A number of excellent maps scattered throughout the volume adds to the interest of the subject. The author hopes to complete his writing on religious themes with the story of the life of Christ as based upon the first four gospels.

W. L. L.

The Genius of the Gospels by Merrill C. Tenny, Ph.D. Wm. B. Eerdmans Publishing Company. 124 pages. $2.00.

Here is a fresh approach to the content of the Gospel records. Dr. Tenny states that these messages are suggestive rather than exhaustive. They are, indeed, "much in little"; but bringing the subject into four one-hour lectures necessitates this. However, here is foundational subject matter for the layman as well as the teacher and preacher. This series of lectures was delivered before faculty, students, visiting pastors and workers at the Western Baptist Theological Seminary in Portland, Oregon. They should be considered as an index finger pointing to new adventure in old territory, rather than a detailed map of that which has already been surveyed. They are like the householder of Jesus' parable, bringing forth things new and old, and from a conservative treatment all the while. The titles of the four chapters are: The Gospels as Historical Documents; The Gospels as Biographical Sketches; The Gospels as Homiletic Treatises; The Gospels as Spiritual Guides, and culminating with a section, The Challenge of the Gospels to Personal Life. There is also a most helpful bibliography.

D. R. F.

Civilization

Cult and Culture by V. Ogden Vogt. Macmillan Co. 269 pages. $3.25.

To the other books that you might have on your bookshelves having to do with Culture, permit me to urge you to add this one, *Cult and Culture,* for it is a good one. It comes to us out of the rich and fertile mind of one who has given diligent study to the sub-

(Turn to page 75)

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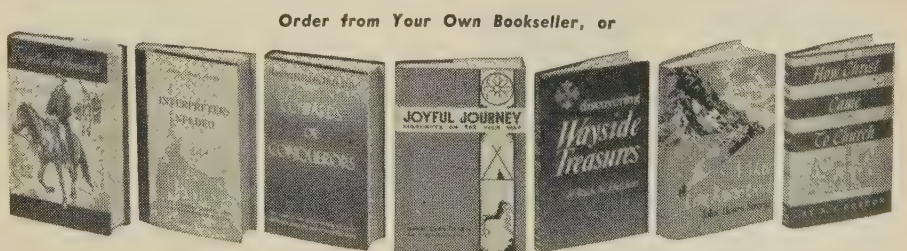

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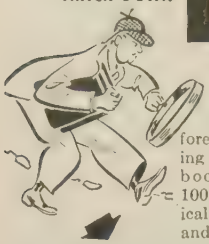

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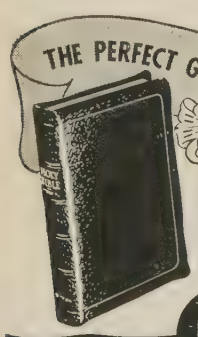

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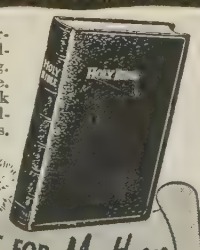

THE PERFECT GIFT FOR *Mother*

Chest of Joash

*by T. Moore Atkinson**

IF you can dramatize a thing or a movement, that thing—for most people — becomes immensely more attractive. The importance of it is built up in the minds of the beholders. A movement they ordinarily would wish to escape becomes something they want to get into.

That can be true for the annual financial drive—the every-member canvass, or whatever you may call it—as for any other movement. This was tested out in two churches known to the writer with results that surprised even the pastor who arranged the scheme.

With the cooperation of the board of trustees, at the time of the financial canvass, the following letter went to all members of the church:

Proclamation Regarding the "Chest of Joash"

KNOW ALL MEN (and women and young people and children) by these presents:

THAT on Sunday morning, April 6, from eleven to twelve-thirty o'clock, the Chest of Joash will be open and awaiting you at the "Little Church on the Hill,"

THAT at the communion service on said day you may have the privilege of being present and helping to fill said Chest of Joash,

THAT all members of the _____ Church are urged and expected to come up to the help of the Lord at this time and in this way,

THAT the new church year begins on May the first and that, therefore, old pledges need remaking and new pledges may be offered on the altar of sacrifice before the Lord Most High,

THAT on this morning we shall think together about the needs of the kingdom work; and that then we shall do what they of old time did in a similar situation,

THAT thus we may go a long way toward filling the Chest of Joash in the presence of the Divine.

BE IT FURTHER STATED, that any desiring to discover what the Chest of Joash is may do so by reading in the Bible—II Chronicles 24:1-14.

Signed, sealed and delivered
(by U. S. Mail) by
Joash the King,
Jehoiada, Chief Priest,
Levites, Heralds and
the King's Scribes.

4th Month,
2nd Day,
Anno Domini, 19___.

* * *

The whole morning service of the church was shaped around the striking main idea. The pastor's sermon was on the above text and story from the Old Testament. Music was appropriate. Then, at the communion service the program was arranged so that at the appropriate signal all the people formed in procession, marched around the sanctuary and before the communion table near which was a beautifully carved chest made by one of the men of the church, with a slot in the top cover. Into this slot the people dropped their pledge cards for the new church year. Then back to their seats.

The little ceremony was impressive beyond anticipations. The people felt a sense of the reality of God's expectations, of sacrifice and of glad giving.

There was an element of good psychology in this arrangement. In the ordinary canvass where the canvassers go to the homes, sometimes the people have the feeling that they are being driven or compelled. They sign, but often with an unuttered (it may be uttered, too) protest. Here the people seemed to be freed from that feeling. And the new feeling was that they were doing this deed on their own initiative—a very different thing. In going forward with their own pledges to deposit them as though on an altar, they were making a physical, personal, outgoing motion that is part of willed cooperation. They were part of the thing. With the appropriate music and some little pageantry the whole event was most impressive. The financial results indicated the reality of the appeal to their minds.

Of course, there was the inevitable clean-up job of seeking out the members who were not present at this service and the ones at a distance, that needed to be done to complete the effort. But this arrangement very nicely took care of the main job of the financial canvass. On a Sunday two weeks later the new offering envelopes were ready for the people based on the new pledges and were received by them at the church.

In each of these cases, the minister had the distinct feeling that the people entered into this business of the church with a far more hearty sense of participation than ever they had done be-

*Berkeley, California.

fore. The dramatization of the idea, the personal participation in action, the picturizing of the process of giving—this all helped to make vivid in their imaginations the deep and holy significance of sacrificial Christian giving. This all helped to make a very successful thing out of the often dreaded annual financial canvass.

Book Reviews

(From page 73)

ject about which he writes. Out of his days of retirement in Florida's sunny land, Dr. Vogt has made a distinctive contribution to the study of religion and American culture. We would like to add, and world culture too.

The author has travelled extensively in these United States, Europe, and the Middle East, especially in the areas which are rich in cultural lore. In addition to drawing upon the resources made available through travel, the writer has gone to the sources made possible by other authors on this vital subject.

Dr. Vogt clearly and forcibly reveals the part which religion has played in all of the cultures of mankind. Not so much the religion which is creedal as that which is "an all embracing discipline," and indispensable for life in its entirety if it is not to go down into the abyss. To me, the chapters Culture and Philosophy and Culture and Government in the first section of the book, all the chapters in the second section, and the chapter on The Cult and Ethics in the third section are high water marks in this stimulating and illuminating book.

Dr. Vogt is known to many as the minister emeritus of the First Unitarian Church of Chicago. He is one of the truly liberal minds who have been able to maintain through all of these tragic days, a healthy and vibrant liberalism.

We heartily commend this book to both minister and layman.

A. S. N.

Religious Education

The Storyteller in Religious Education by Jeanette Perkins Brown. The Pilgrim Press. 165 pages. $2.00.

This very useful and practical volume will be welcomed by church school teachers, pastors and camp directors. Although the technique of story telling for various ages is discussed, yet it is not done in a stuffy and dull fashion. Interspersed throughout the book are a number of drawn stick pictures which also lighten up the contents and make some of the glaring mistakes of storytellers much more apparent. The book is easy to read and ought to prove invaluable to those who wish to cultivate the art of storytelling.

In the appendix Miss Brown has collected a dozen or more good stories which she uses to press home her arguments. There is also a fine bibliography for those interested in assembling a good working library of children's stories. From her rich experience for twenty years as supervisor of the Primary Department of River-

(Turn to page 77)

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HOW TO GIVE CREDIT GRACEFULLY

Using Other Men's Sermons

by John B. Oman *

"THAT was a very fine sermon you preached this morning." What minister has not been honored by such statements innumerable times? Laymen, however, seldom think about the sources of a pastor's sermonic material. If they did, they would wonder how a man could possibly be sufficiently original to produce one to three sermons a week year in and year out.

When we feel the need of medical attention we have an examination made by our physician. Usually he gives us a prescription to be filled at the drug store. The uppermost thought in our mind at such a time is that of becoming well again. Therefore, we never think of asking him if the prescription is original with him or did he get it from another. In fact, many persons are looking for a doctor who is a recent medical school graduate so they can have the advantages of the information he has gained of the latest drugs and medicinal discoveries.

Should we find that the prescription calls for the removal of a laboratory trade name and a personalized label with our name, a number, directions and his name to replace it, we would not be disillusioned. Instead, the average person recognizes that no one man has the time and funds to do the required research in which the chemical laboratories specialize.

No, when we are sick we want to get well again. We want a physician to help us.

No church expects the organist to write the music for the prelude, offertory and postlude. Neither is the minister of music expected to write the words and music for the solos, anthems and hymns. These two members of the staff are expected, however, to interpret and reproduce as best they can that which the masters have originally written. The desire of all the congregation is to be brought closer to God through the music. The goal is helpfulness not originality.

The primary purpose of preaching should be to help people. Therefore, the use of other men's research and scholarship should be used where it will be helpful to people. Most of the "great" preachers read from six to ten sermons on the text or subject upon which they plan to preach.

Such a method of sermonizing has spiritual values. It provides a technical study of style, outline and strength. Also, it makes available much enrichment material. It obligates a minister to do his own ground work and as a result he is able to glean the best material for assimilation. Every preacher is entitled to gather his flowers where he chooses so long as he puts his own ribbon around the bouquet.

Most every pastor will agree with the one who said that originality is undetected plagiarism. However, when exact or near exact words are used, credit should be given.

Such a procedure as here suggested does not infer that one source of sermon ideas is plagiarism and two or more are research.

In the use of other men's sermons and material it is not so much a matter of giving credit as not taking credit.

God endowed some of his ministers with an ability to think, write and speak with a greater degree of originality than others. This does not mean that the remainder must be less effective in their pulpits. Souls are important regardless of who or where they are. They need help from the pulpit. We were called to help them. Not being a voice, no preacher need apologize for being an echo—provided he echoes the right things and has a conviction of the truth he proclaims.

One Methodist bishop suggested to members of a pastoral relations committee that if they wanted a better preacher they should buy their present minister some good books.

The following are suggested ways of using other men's material without the usual references to author, book and page and the objectionable statements of quotes and unquotes:

1. Recently I came across—
2. In a 19th Century book on poems—
3. Someone has expressed—
4. A prominent preacher relates—
5. An illustration which is going the pulpit rounds—
6. As another has pointed out—

(Turn to Page 79)

*Minister, First Methodist Church, Trenton 10, New Jersey.

Book Reviews

(From page 75)

side Church, New York City, Miss Brown has given those entrusted with telling stories in our church school a very serviceable book.

J. S.

Growing in Stature by Idalee Wolf Vonk. Standard Publishing Company. 256 pages. $2.00.

This is a splendid collection of fifty-two visual lessons and stories for use in the junior department of the church school. Miss Idalee Wolf Vonk is a gifted story teller who has a good command of the King's English. The stories are carefully arranged for use throughout the church year. Although they are mostly taken from secular life, yet they are skillfully linked with appropriate scripture passages and worship material.

For variety the author has added a few special programs for use on occasions such as Mother's and Father's Day as well as playlets and poems. Correlated handwork entitled "Patterns for Fifty-two Visual Lessons" has also been published for use with this book.

These stories lend themselves very readily for use in the junior church, for camp-fire or chapel talks at summer camps, or other similar religious programs.

J. S.

Satan

Satan edited by Bruno de Jesus-Marie. Sheed & Ward. 506 pages. $5.50.

Here is a new idea. This book is equipped with two jackets. The first one is a horrible portrait of Satan by Lewis F. White. It proved too much for the people of Holland and a second jacket, more conventional in appearance, was substituted. Here in America you can take your choice, depending on the strength of your constitution.

The book itself is a very serious treatise written by many authors. The majority are Catholic scholars. The subject is treated mythologically, theologically and psychologically. In addition there are several chapters devoted to a study of Satan in great works of art and literature.

This reviewer was amazed at the objectivity of the writers. Good churchmen, they have not been lost in a maze of tradition. They see Satan as a real factor but regard his appearances as psychological rather than physical. They believe in demon possession but discuss the limitations of this in the light of modern knowledge. The pages on Demon Possession in the Gospels are a good illustration of this. The experiences of St. Theresa of Jesus with the evil one are given in length but here, as in other cases, the authors feel that the appearances were psychological.

Detailed accounts of the confession of Jeanne Fery and the trial of Anne de Chautraine are given. Also the methods of exorcism in these and other cases. These will interest ministers who are adept in counseling.

This is definitely not a book to create laughter. It is a serious study which adds to knowledge on an important subject and will give the serious minded

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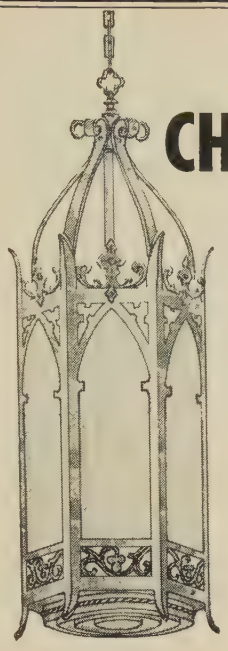

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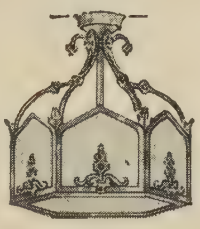

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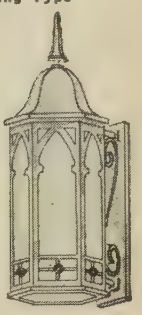

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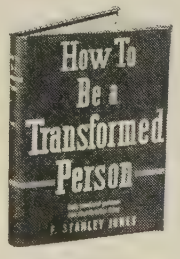

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W. H. L.

Church Administration

The Churchbook by G. S. Dobbins, Broadman Press. 248 pages. $3.00.

Through fourteen chapters in 248 pages the professor of religious education and church administration of the Southern Baptist Theological Seminary, Louisville, Kentucky, has compressed more helpful information on the founding of the church, the building of a congregation, the operation of the society, the erection of a building, the training of the leaders than we have ever found in any other one volume. The material is practical, up-to-date and constructive.

Are your troubles about the music? Find your answer here. Is your education program sufficient? In this book you'll find some good tests. Need a marriage service, or an ideal for a funeral. Again turn to the pages of the *Churchbook*. There are a wealth of survey forms in the book for testing the various activities. The total program, the financial program, the educational program, the worship program and even the minister himself may be evaluated by consistent use of these charts.

The only caution we have about the book is to advise prospective purchasers that it is somewhat heavily laden with Baptist church procedure and will be of the greatest value to such churches. But Presbyterians, Methodists and others will find it mighty helpful.

W. H. L.

Joyful Journey, Highlight on the High Way by Isabel Crawford. Judson Press. 176 pages. $2.50.

Years ago Miss Crawford was a Baptist Missionary to the Kiowa Indians in Oklahoma. During her short time there she took four of them back to Ohio for a conference, stopping in many places on her journey to have them speak. This is the account of the fine experiences, both humorous and sad along that journey.

Miss Crawford is a person of fine humor and deep spirit. How she enjoyed her four companions and their strange experiences away from a reservation for the first time is both laughable and delightful.

The early part of the book is also her autobiography with her minister father in Canada and North Dakota.

H. W. F.

Springs of Living Water by Carl J. Scherzer, Westminster Press. 93 pages. $1.50.

Another one of the fine Pastoral Aid Series of books, this is one that may be handed to a sick person with minor suggestions as to its use. Meant to be an encouragement based on proper use of scripture and prayer, it will be helpful for many people, as its use before publication revealed to its author, chaplain in the Protestant Deaconess Hospital, Evansville, Indiana. Its small size and its fairly readable print make it worthwhile in the sick room. Otherwise its quality would have been wasted.

H. W. F.

Using Other Men's Sermons

(From page 76)

7. In my reading I have found—
8. A great theologian makes this clear by stating that—
9. This point was made to me in recent conversation—
10. Somewhere in my reading the following insights were gained—
11. In Dr. John Doe's recent book "_____" he said—
12. It has been suggested that—
13. These thoughts have been variously expressed—
14. The scholarship of one of America's Theological Seminaries—
15. One of the most eloquent orators I have ever heard recently said—
16. My professor of Practical Theology often said—
17. This is not a new approach to this text—
18. The original thinking of another generation brings me—
19. To restate the observations of another—
20. From the pen of a great author we see—
21. As has already been observed—
22. Someone tells this story—
23. It is said that—
24. A leading figure in (name the country) has said—
25. Someone has said—
26. Some thirty years ago a distinguished minister preached a really powerful sermon on "_____". One reason for its popularity was_____. It went like this: "_____".
27. Few greater preachers have lived than_____. He approached this text by—
28. The man that first said this was profoundly correct, etc.
29. John Doe reminds us that—
30. Attention has been called to the fact that—
31. The concluding portion of a chapter in a non-fiction book I recently read tells this human interest story—
32. As one writer puts it—
33. With acknowledgments to_____— to another—
34. One of my former professors at_____ used to say—
35. In the words of a great writer—
36. John Doe gave a great address in which he said—when he said—
37. A contemporary thinks that—. He says—
38. A great (professor) addressing a group stated—
39. A pulpiteer of (NSEW) etc.—
40. A greater preacher than I has—
41. "_____" these are the words of_____. He continues "_____".
42. I owe this approach, and some of the items to—
43. Interpretations of this text are numerous, varying widely and there is no general agreement. However, I am indebted to all whom I have read for these insights.
44. Professor_____, a friend from seminary days, gave many suggestions for this sermon through his lectures that I was privileged to attend.
45. A search of many favorite, well-marked books in my library have failed to reveal the source of these interpretations and applications.
46. This thought was first expressed in just this way, I believe, by—
47. For many of the ideas in this sermon I am indebted to—
48. Appreciation is due_____for this interpretation, as well as for some of the imaginative and descriptive details of this sermon.
49. I was influenced in this portion of this sermon by—
50. For part of the structure as well as some of the ideas of this message I am indebted to one of the world's most competent scholars.

New Recordings of Folk Art

(From page 64)

husky, and at the beginning of each record, a little difficult to understand. But it improves as he gets into the tales. They are "How Come Christmas," "Little David," and "No Vacancy," each story taking both sides of its record.

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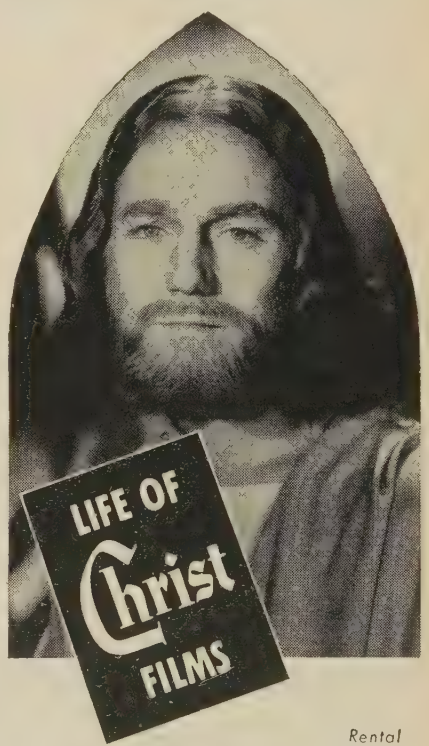

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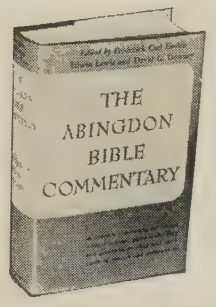

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*by Walter H. Stark**

I WOULD like to have forty-nine ministers in various parts of the country join me in a test for one month. I believe that the pressures of modern life have so disrupted the working schedule of the modern minister to cripple his effectiveness and, sometimes, wreck his family happiness. We are so busy about so many things that we are neglecting the more important things. Men of maturity are setting an example for the younger men which will be reflected in the disorderliness of their lives.

So I would like to have forty-nine ministers join with me in a test in which for one month we would seriously try to follow a definite schedule of study, recreation and work.

Are there forty-nine ministers who will agree with me on a five-day working schedule for the church? Add to the five days three evenings for meeting. If there is a Sunday evening service this will mean five working days and four nights overtime. That is not a bad week.

Let each day begin at the office no later than nine o'clock. Keep the mornings free for conferences with individuals, telephoning, secretarial work, planning and laying out programs. Use a period for your own devotions and for reading on some subject apart from teaching and preaching. Reserve the afternoons for parish visiting, calling on the sick, visiting the bereaved and services of special ministries. Spend the evenings in meetings, counseling, marriage preparations, etc.

There are two free days in this schedule. One of these belongs to the minister's family. The other should be used, away from the office, in intensive preparation for his sermons and other Sunday ministries. If the minister has a closely segregated study in the church he could do his special work there. Otherwise fix a place at home or elsewhere. But get alone.

This schedule leaves three free evenings for his family and personal fellowship. It will offer an opportunity for some choice reading, the drama or public affairs. In these evenings he is definitely on his own and not on commission from his church.

Are there forty-nine ministers who will volunteer to make themselves guinea pigs for one month to try out this schedule? We can compare notes, find out the weaknesses of the plan and strengthen it. After thirty years in the ministry, most of which has been spent in downtown churches on seven-day schedules, I have become convinced that some new emphasis upon a reasonable working schedule is necessary for the life of an effective clergyman.

Would you like to be one of this group? If so address me, care of *Church Management*. I want the editor of this magazine to see the letters which come in so that he may personally appraise the situation. He will send the letters on to me.

Perhaps your solution of this working confusion would be different from my suggestion. If so, tell me just what you think should be done. Perhaps the wives of some ministers will have some ideas on this program. Or some of the children in the parsonage. If so I shall be glad to have their reactions.

*Minister, First Congregational Church, San Diego, California.

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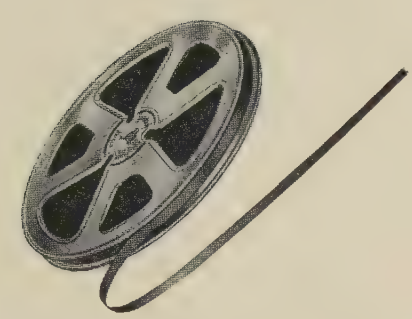

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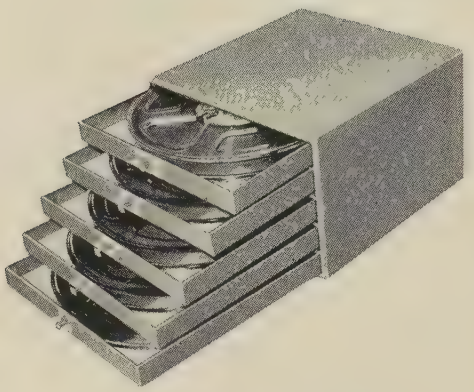

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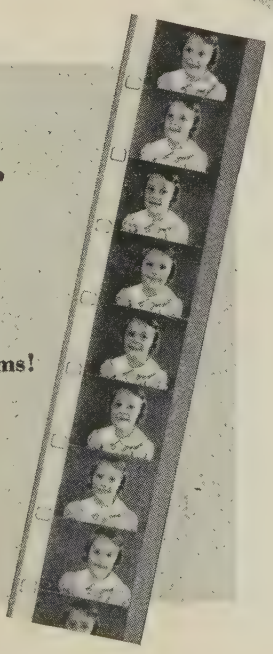

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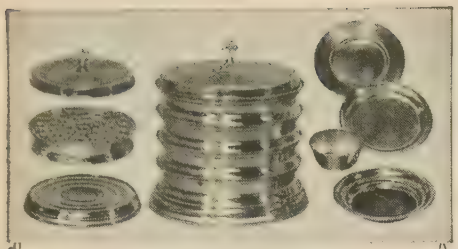

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In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.

*Signed*_____

Pentecost (Whitsunday) June 1 Acts 25-28

Fourth Sunday	Fifth Sunday	Sixth Sunday
May 11 Acts 13-16	May 18 Acts 17-20	May 25 Acts 21-24

C. M. — Printed in U. S. A.

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(From page 68)

ministers' families would have to own their own homes. Yes, the advantage of owning one's home is great but only a person with financial security can afford such a luxury. Perhaps this is one reason why so many ministers are teaching school so as to gain more independence.

Mrs. J. H. Dean,
Pretty Prairie, Kansas

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Editor, *Church Management:*

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Irving Katz,
Congregation Beth El
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WHICH HYMN?

Editor, *Church Management:*

I wonder if "The Observer" did not get his wires crossed in the seventh paragraph of his very interesting article on page 86 of your February issue.

The Albany Bicentennial celebration took place in 1886. I grew up in Albany and attended the opening service of the celebration, which was held in St. Peter's Episcopal Church, my then age being 12.

The hymn which was written for the occasion was "Ancient of Days," words by Rt. Rev. William Croswell Doane, bishop of the Diocese of Albany, and the tune by J. Albert Jeffery, organist and choirmaster of All Saints' Episcopal Cathedral, at that time in a very embryonic condition.

Now, it may be that Dr. Robert's hymn: "God of Our Fathers" was sung at this service, but I am sure that it was not sung to Warren's tune. The Episcopal Hymnal gives the date of this tune as 1892 and I am of the opinion that this is correct.

Frank D. Burton,
Philadelphia, Pennsylvania

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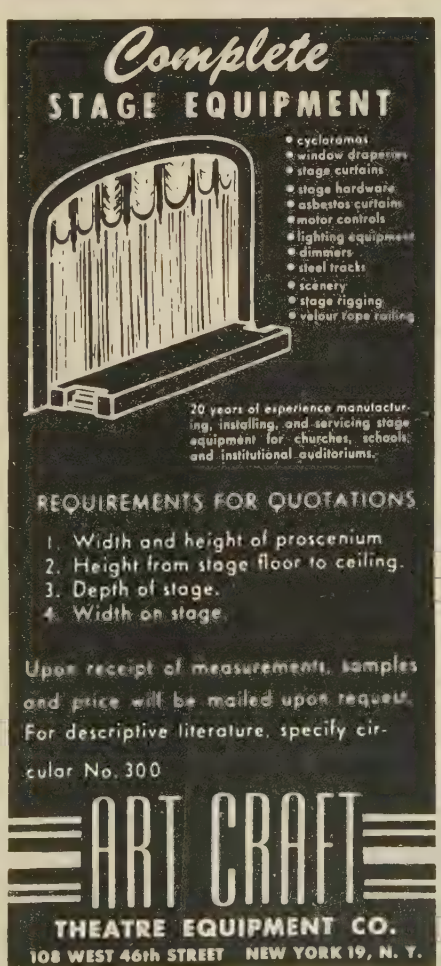
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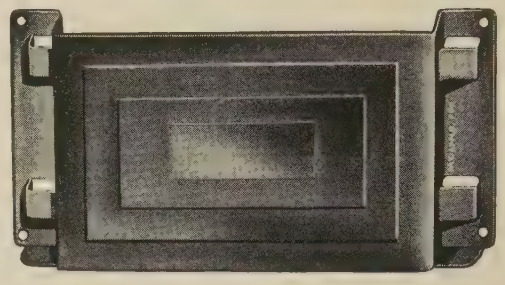

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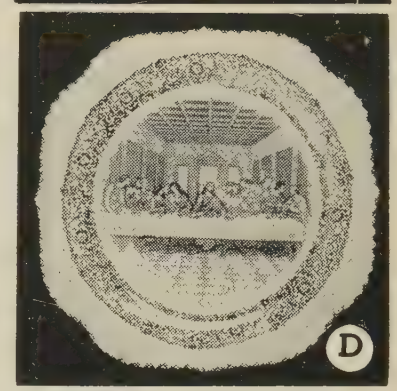

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Doth its successive journeys run,
The sick do calmly wait, and pray
The Lord, their grievances to stay.

Too, in crowded tenements, and quiet
country-side;
By brooks in forests pine; the deep
ocean-tide.
High in the mountains, deep in the
vale,
He is so near, He'll never fail.

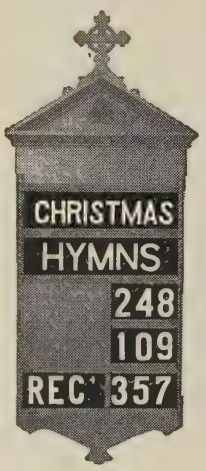
It isn't all gold that glistens in life,
What heals your wounds and banishes
strife?
Through God, in Quietness, healing is
found;
Strength, there is Silence, joyous hopes
resound.

To heal the broken heart He came.
The lame, the blind, diseased the same.
The maimed in body, mind and soul,
He can, and will, make fully whole.

His Blood can make the vilest clean.
To all the World this Message has been.
But few have heeded Love Sublime
Relentlessly calling through the Chime.

Oh then, do trust with greater FAITH
And Health enjoy, as Jesus saith
To those who trusted on Galilee's shore,
"Whole be thou, and sin no more."

Trusted having, God supplying,
Health and vigor ne'er decrying.
Works and Faith in ultimate Harmony,
Concluding thus my Long-Sought Symphony.

*B. Litt., C.N., M.I.P.S., F.E.P.A., Diocesan Service Chaplain, Protestant Evangelical Church of England.

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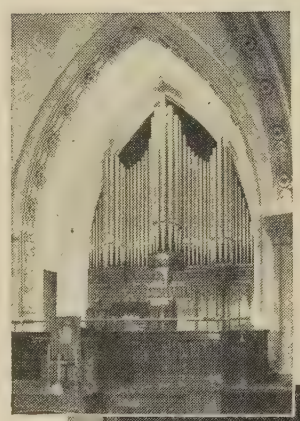

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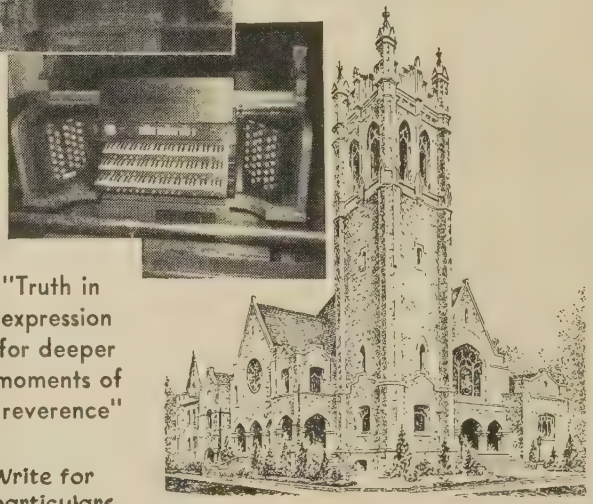

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By Donald B. Howard*

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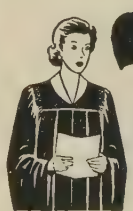
  And works them into skeins.
She puts her hand to the distaff,
  Her fingers hold the spindle.
She makes linen vests to sell
  And stocks merchants with her girdles.
She is like cargo ships,
  She fares far for food.
She eyes a field and buys it;
  With her earnings she plants a vineyard.
She works hard
  And makes her muscle strong.
She is not afraid of snow for her household
  Because all in it are warmly dressed.
She sews for herself;
  Her wardrobe is linen and purple.
Her work is so profitable
  That her lamp burns all night.
She takes good care of her home
  And is never idle.
She rises before daylight
  To feed her family and serving girls.
Her mouth speaks Wisdom
  And orders the servants kindly.
Her hand reaches to the poor,
  She does for the needy.
Her husband is highly regarded at the gates
  As he sits with the leaders of the community.
Clothed with strength and dignity
  She has no worry about the future.

Her children speak up and bless her.
  Her husband praises her too, saying,
"Many wives earn good incomes,
  But you excel them all!"
Charms deceive, and beauty fades;
  But a woman of Wisdom will always be praised.
Give her credit for her work,
  And let her deeds praise her at the gates!

*Pastor, Baptist and Congregational Churches, Cornish, New Hampshire.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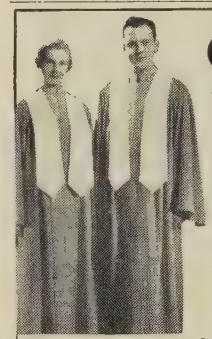
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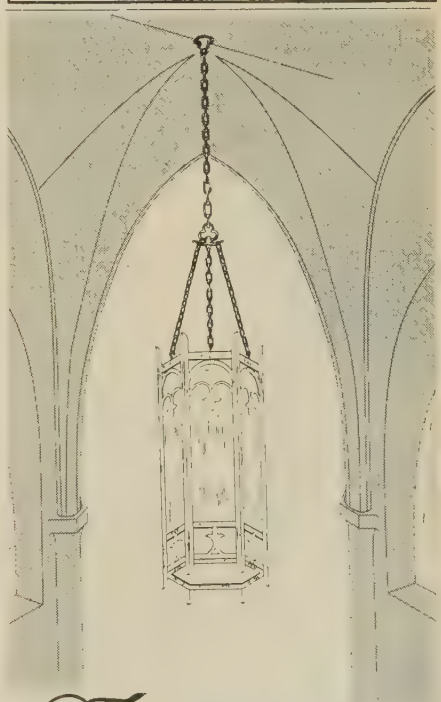
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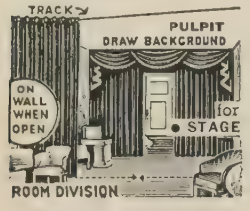

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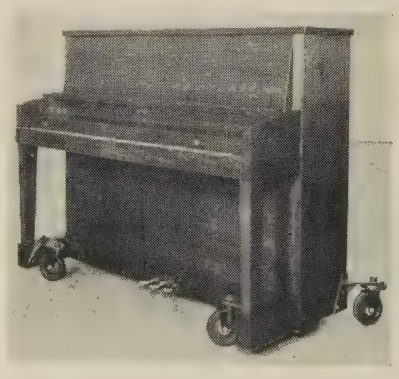

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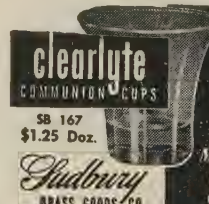

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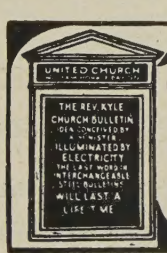

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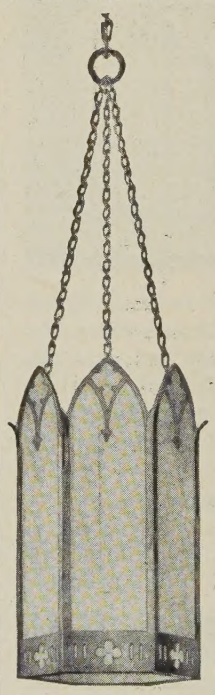

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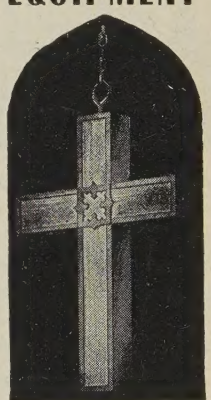

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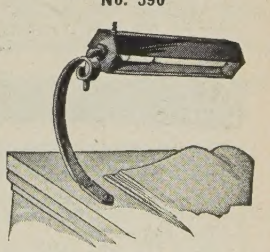

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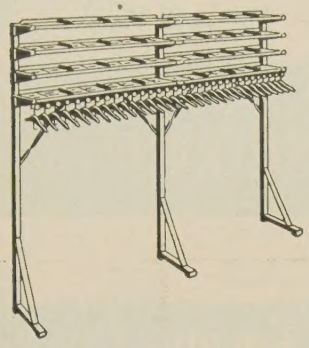

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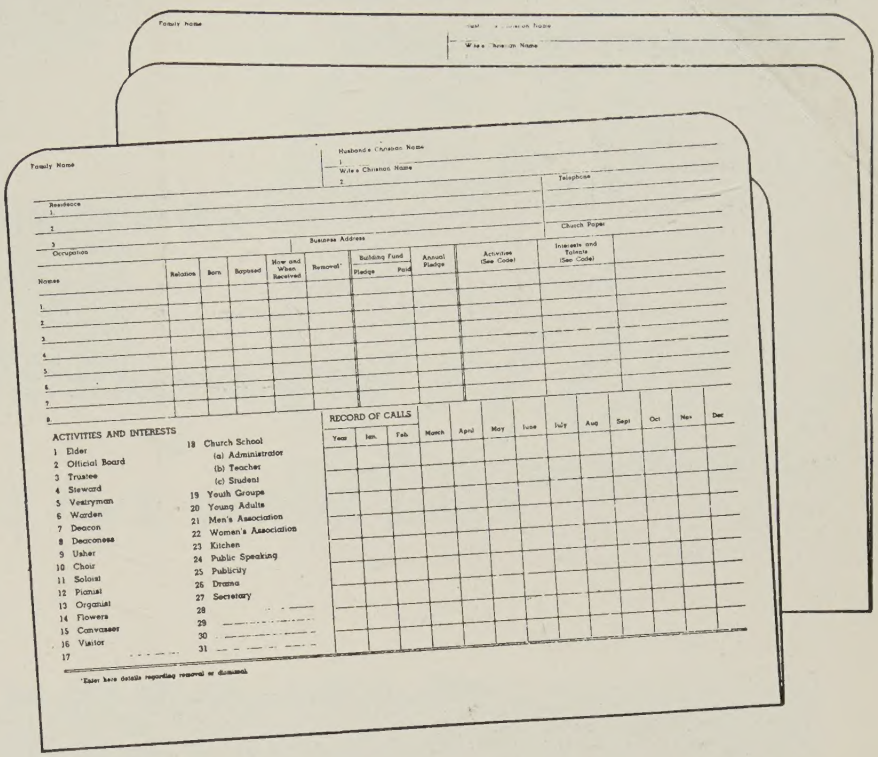

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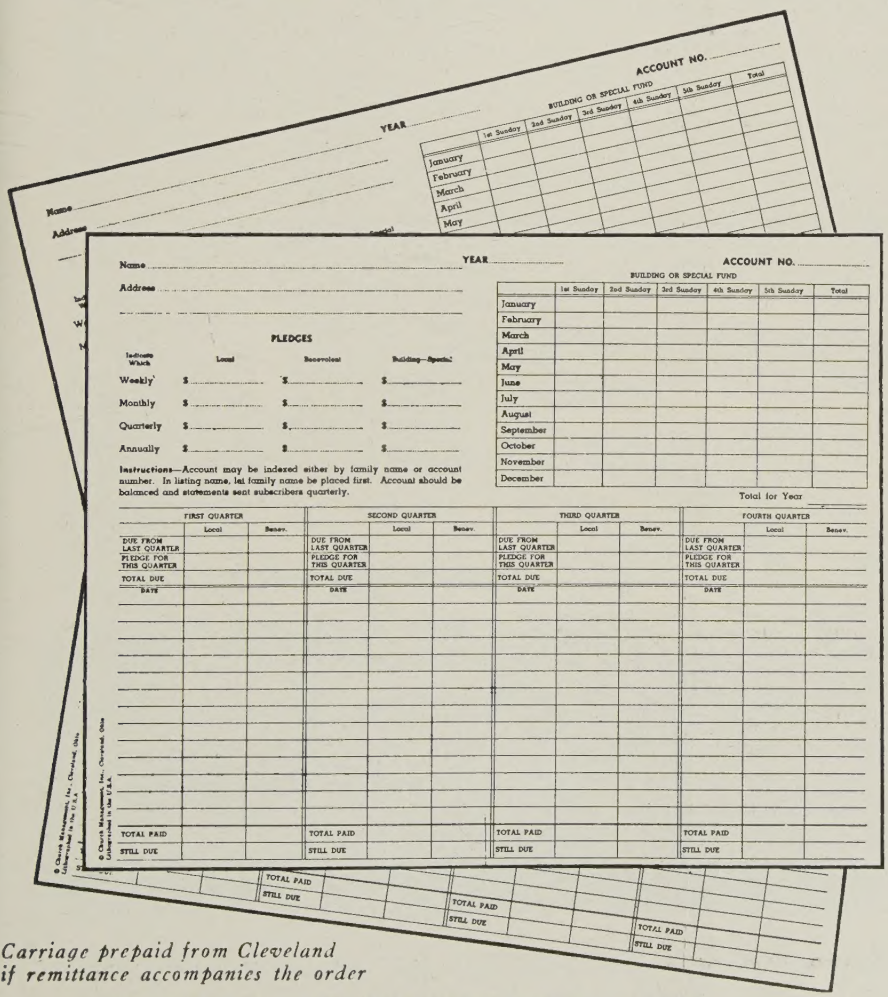

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